

REMARKS
ON THE
Two First VOLUMES
OF THE LATE
LIVES
OF THE
POPPES.

In LETTERS, from a Gentleman of *Buckham*
To a Friend in the Country. *K*

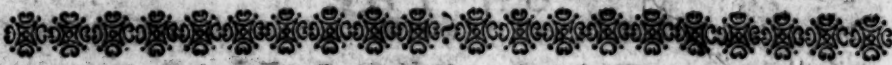
Charity Rejoiceth with Truth, I. Cor. XII. 6.



D O U A Y.
For L. Derbaix, School-Street, MDCCLIV.

Biographical Dictionary last Power v. 2 p. 41

*Tr. v. 13 - 4
dit. hist. v. 13.*



ADVERTISEMENT.

THE Publication of these Private Letters was procured by a Third Person, and is humbly Addressed to the Candid Subscribers, and to all Lovers of Truth. The Author even in his private Correspondence had carefully shunned all harsh Expressions, which may sometimes seem to proceed from Rancor and Resentment, capitally contrary to true Charity, and which must be always offensive to the Ears of polite Readers, and are a real Affront put upon them. Necessity indeed obliges us to call Things by their own Names when they cannot be expressed without such a Liberty.



LETTER, I.

*On the pretended Account of Mr. B----'s
Escape from the Inquisition of Ma-
cerata.*

YOU desire my Thoughts on the new *History of the Popes*. Your Requests are Commands, and preclude the most just Excuses of want of Leisure, Abilities and necessary Books for such a Task. Your Goodness will take in good Part the hurry in which I have thrown together some few Reflections, without a sufficient Stock of Books, especially of the proper Original Historians. I have procur'd a Sight of the two First Volumes, and have gone through the tedious Drudgery of giving them a superficial Perusal. The Title Page afford'd me no small matter of Diversion, and had I Leisure and the Humour, I should be inclined to break some Jokes upon it. But I shall refrain, lest I should seem to make the Misfortunes of another a Subject of Mirth. They really fill my Heart with the deepest Sentiments of Tender Compassion. I shall speak of the Author in the most sincere Charity, though he fouls his Paper with the worst of Language against those who certainly deserve Respect, and throws dirt upon the Greatest, the most Learned, and the most Holy Men of Primitive Antiquity, to whom, after the Apostles, we stand indebted for our Christianity. He even goes out of his Way to indulge this vein against those who no Ways fall within the Plan of his Work. It will indeed be necessary to point out his Falsifications and Slanders; but in Things publicly notorious, and to prevent the pernicious Effects of Imposture and Calumny. *We are so far from acting against the Precept of my Text, says the late ingenious and rev. Mr. Sead, in his Sermon on James IV. 11, That it is an act of Charity as well as Justice, to strip the Wolf of the Sheep's cloathing, which he has put on to make a prey of the innocent and unsuspecting.* It is a matter of great

Consequence to the Public. No one can condemn him who discovers an Imposture which is made use of to deceive Men, and to ensnare the Un-
 wary: It is a Duty to point at the Devil's cloven Foot, when he trans-
 forms himself into an Angel of Light. *Protestants of honour and integrity*
applaud the Design, and even rejoice at it. The love of Truth is alone
 a sufficient Motive, nor can notorious Forgery serve any Cause.
When we ascribe to the Romish Church what is false, we expose ourselves,
to the just contempt of the Romanists themselves, and instead of discrediting
their Religion, give them a bad Specimen of our own, says the Author of
Remarks in Defence of Dr. Middleton. p. 128.

The Name of the Author appears in the Frontispiece of the Work,
 with the pompous Titles of *Esquire; Heretofore Public Professor of Rhetor-*
ic, History and Philosophy in the Universities of Rome, Fermo and Macerata;
and, in the latter Place, Counsellor of the Inquisition. We cannot Wonder
 that the Character of such an Historian should fill his Purse, draw in a
 long list of Subscribers and Patrons, and make all who were imposed
 upon by the Cheat, big with Expectations of something extraordi-
 nary from such a Pen. It is to be presumed that this Intention is
 already answered, at least as to his main purpose of Subscriptions; and
 the disguised *Jesuit* may be now safely unmasked. I am surprized to
 find the only Title omitted which he could with Truth, and ought in
 Justice to have mentioned, that of a *Jesuit*, and of a *professed Jesuit*: for
 he had made his last solemn Vows. He certainly could not mean that
 by the Word *Esquire*. Why then did he suppress his former professions
 of *Jesuit* and *Priest*? He was both, and he can no more efface
 either his Vows or his Orders than he can his Baptism, though he were
 to endeavour it in as solemn a Manner as *Julian the Apostate* did the lat-
 ter. I know not whether the Church of *England* which glories in sup-
 porting the Hierarchy (which no other reformed Church was even able
 to do) would approve such a Conduct, that a Priest should totally shake
 off his Orders, and metamorphose himself into a Lay *Esquire* so as to
 neither retain the Name, nor any Marks or Obligations of his former
 State. May we not ascribe the suppression of this Circumstance in our *North-*
Briton to an apprehension that it might give some Scandal or Offence?
 A zealous and worthy Prelate of the Church of *England* declaimed last
 Year, very severely against the like Irregularity and Indecency in a cer-
 tain Baronet, who had taken Orders in his Youth.

As to his Religious Vows, Mr. B—— has indeed the Example of
Luther and several other Patriarchs of the Reformation who shook off
 the like Engagements. But our Gentleman seems Conscious to himself
 of some Scandal in such a Conduct, and must be sensible that *St. Paul*
 says of those who break a Vow of Chastity, *Having Damnation, because*
they have made void their first Faith or Vow, 1 Tim. V. 12, that *Tertullian,*
St. Cyprian, St. Methodius, St. Athanasius, St. Ambrose, St. Augustine, St.
Chrysostom, and unanimously all the most venerable Fathers of Antiquity
 have

have, and many of them in whole Books, condemned such Sacrileges as enormous Crimes; and that from the first Ages, many consecrated themselves to God by Vows of Chastity, and several chose rather to suffer the most cruel Torments and Death than to be unfaithful to their sacred Promises: This not in one Country onely, but in all Parts of the World, in the East, and in the West; among *Greeks, Romans*, and Barbarous Nations; under the Persecutions of the *Romans, Scythians, Goths* and *Persians*; of which *St. Ambrose* [1. 1 *de Virgin*, c. 4.] and other Fathers and Church-Historians, and the genuine Acts of Martyrs, extant in the collections of *Ruinart* and *Assemani*, furnish many illustrious Examples: which I cannot presume him entirely unacquainted with. I scarce think he will say that such Vows are impossible to be kept, which would be a flat Contradiction to all Authority, Reason and Experience. Many even in the World live perfectly chaste beyond the Age when the heat of the Passions is most violent, before they marry. Many are obliged to continency in various unforeseen Circumstances in a married State, and sometimes Marriage is for many Years or for the whole Life of Persons in some Measure impossible. Will any one say that such Persons cannot live chaste? How much more easy is it, by the Divine Assistance, to those who seek it by the proper means, in a State more removed from Occasions and Dangers of Temptations, and furnished with the most powerful Helps? However, *Mr. B—*, after the heat of his Youth, advancing apace towards the decline of Life, thought proper to forget his Vows of perpetual Chastity, which he had thrice publicly repeated, first when he entered the Society; 2dly, when he received holy Orders in the *Roman Catholic Church*; and 3dly by his Last Solemn Vows, according to the Custom of the *Jesuits*. I casually met with a passage in his Life of *Pope Gregory the Great* [T. 2. p. 122.] in which he onely blames those Vows when made by Persons too young to dispose of themselves for Life. Rash Vows, especially in Youth, are to be carefully avoided. The Church, to prevent such Abuses, orders Virgins, in their Noviceship, to be rigorously examined by the Great Vicar or Deputy of the Diocesan, concerning their Vocation. And she is ready to make stronger Restrictions, both as to Age and other Circumstances, when it may seem necessary or expedient. She requires every where at least sixteen Years of Age, and leaves it to the prudence of Parents and Bishops or their Deputies to wait a still much riper Age, and other Circumstances; which is usually done. After all, Persons are allowed at that Age to be capable of disposing of themselves in Marriage, a State more difficult, and in which the happiness of the Party depends upon the Humour, Qualities and Conduct of another no less than upon himself. Whereas in a State of Celibacy every one may secure to himself his own Happiness if he pleases, In general indeed, where extraordinary Dispositions and Circumstances do not give an Assurance of that Fervor which will obtain and support this Gift, a riper Age ought to be

expected before such vows be allowed, which the prudence not only of the Parents and Tutors, but also of the Pastors of the Church, is bound to observe. *These Considerations*, says our Author, T. 2 p. 122. *strongly inclined a Conscientious Pope in our Days* (1) *to declare void and null all Vows of perpetual Chastity that should be made for the future, by Virgins under the Age of 25, that Age having been fixt by the African Canons. The good Pope supposed no Virgin to be a Stranger, at that Age, to this kind of War; but all to be as well acquainted, as ever they could be, both with the Enemy's Strength, and their own. Those alone therefore he thought properly qualified to engage in such a War, since they alone could know, by experience, whether or no they could withstand the Enemy to the last, and faithfully perform what they so solemnly promised, in ranging themselves under the Banner of Chastity. Mr. B— must have attained the Age of 25 Years at least when he was ordained Priest, and more than that when he made his solemn Vows according to the Custom of the Jesuits. He must therefore have been then as well acquainted as ever he could be, with his own Strength. How came he afterwards to break through what he had so solemnly promised to God? Nay what he had, I hope, faithfully kept to an Age in which that Enemy, when conquered, usually loses his Strength. Could he then find the Victory impossible which he had maintained during all the Heat of the Day? Whatever Motive he alleges, does he not seem to have concealed the Circumstance of his Vows, and his Quality of Priest and Jesuit out of Shame, and for fear Men would censure such a Violation of his most solemn Engagements, and should suspect the Love of Liberty to have been the Chief Motive of his Change?*

This has usually been an unlucky Circumstance in such Profelytes. The Rule given by our Saviour, *From their Fruits shall ye know them*, is an obvious and sensible Test. If a Convert be sincere, this will appear in the Change of his Life; and a true Convert in Religion will usually be also a Convert in his Manners; for the same Principle in the Heart ought to produce both Effects. Luther himself complained loudly of the contrary in his first Profelytes. *Erasmus* [I. Ep. 41.] *Bristow* [Motive 47] and many other Writers of that Age make the same Observation in the strongest Terms. It is especially remarked of those who have apostatized from Religious Vows, that their Conduct has seldom left room to doubt what was the Motive of their Change. Candid Protestants who have seen a little of the World, frequently make this Remark. *Erasmus* mentioning, in a Letter, the Marriage of Oecolampadius to a beautiful Girl, when from a Brigitan Friar he was become a Zuinglian Preacher, says [1. 19. ep. 41. 3.] *Oecolampadius has lately married a handsome Wench. I suppose he desires to mortify the Flesh. Some call it the Lutheran Tragedy: It seems to me a Comedy; for the Storms and Tumults always break in Matrimony.* Hence King Charles II. hearing one say that they had a new Brother, meaning, that a Religious Man was come over to the Church of England, replied: *Then we shall soon have a Sister.* The learn-

[1] Benedict XIII.

ed Protestant Historian and Critic *John Clerc*, in his *Bibliothèque Universelle*, for the Year 1686, [T. 2. art 13. p. 184.] confirms this Remark by the Example of a certain *Florentin* who came to *Geneva* in 1663, to live, as he said, *da galanti huomo*, and to cudgel or stab Men for half the price he had done at *Venice*: but was so terrified by the Magistrates that he left the Town on the Spot: And by that of a *Spanish Monk* who came, as he declared, that he might partake of the Seventh Sacrament which he complained his Church debarred him from. *Certe ego volo*, said he, *participare de isto Sacramento pro Satisfactione animæ meæ; et ideo veni in hanc civitatem ubi audiavi quod omnes Maritantur*. Likewise that of *Miroglio*, a Canon of *Casal*, who came because he had sworn in a Passion that he would turn Heretic. *John Clerc* adds: *If all the Protestants who have been converted, as they say, for some Years, were as open as the Spanish Monk, and the Canon of Casal, there is great Appearance, that they would scarce bring better Reasons for their pretended Conversion*. He assigns indeed for the Cause of this, the Opinion which Foreign Countries entertain of the Licentious Liberty of living almost as Men please in the Reformed Churches, and without any Yoke or Curb of Religion; but the Truth of his Remark he founds in Matter of Fact, and makes it a Caution to his Brethren to not be over-fond of such Proselytes. *Si tous les Protestants qui se sont convertis, comme on parle, depuis peu d'années, étoient aussi ingénues que le Moine Espagnol et que le Chanoine de Casal, il y a bien de l'apparence qu'ils n'apporteroient de guere meilleurs motifs de leur Conversion Pretendue*. The same Experience made a learned and ingenious Gentleman, Keeper of a public Library, declare upon the first Publication of Advertisements and Proposals for the Printing of this Work, that he feared the Author, though he had heard nothing in Particular concerning him, would appear in the End to the Discredit and Confusion of those who should Patronize him; which he therefore advised others to take Care of, or they would certainly be duped. When a Lady of Quality wrote to him, begging his Subscriptions to *The Lives of the Popes*, he answered her Ladyship by Letter that he would never Subscribe either for himself or his Library, having no Opinion of such Proselytes: As I have heard from his Mouth more than once.

Mr. B—— to indemnify himself for the Omission of the Titles of *Priest* and *Jesuit*, ushers in his Name, adorned with those of *Public-Professor of Eloquence, History and Philosophy, in the Universities of Rome, Fermo, and Macerata*. Every one knows that teaching School is the first Employment of young *Jesuits*, often before they are Priests, or qualified for other Offices. To tell us that he taught School is little more than what we must have understood, had he onely called himself a *Jesuit*. I am informed that he certainly was never a Professor, but only a Student, in *Rome*, though that City is not famed as an University, except for the Civil and Canon Laws: So that what he here means I cannot guess. He taught indeed the Schools of Humanity, and I believe of Morals

and Philosophy at *Macerata*, which gay Country Town enjoys the Privileges of an University, as many single Colleges do in *Italy*. *Bologna* is the noted University in that Part: The College of *Macerata* is barely a School for the Neighbourhood, not a Place of Reputation or Resort for Learning. The Gentleman seems at some loss for Titles when he strains and boasts so pompously, that he has been a School-master in a Society instituted for that End, and which most usually assigns that Employment to its young Members. But how can we think him at a Loss whilst we read him qualified *Counsellor of the Inquisition*? By this Word I should naturally understand a Judge in that Tribunal: For the Word Counsellor in a Court Abroad, signifies a Judge, and it is explained of our Author in that Senie in the Relation published by Dr. *Hill*. But I should be glad, for his Sake, to presume that by this Title he means to style himself onely *Consultor*, to bring to the Inquisition prohibited Books, especially *English*, or to be consulted by the Inquisitors in certain Cases; which is a Thing possible and very probable: For in Country Towns a Curate or School-master may bear such a Title. In *France* Booksellers who best know the Laws and Privileges of the Stationers, are often deputed by the Parliaments to examine Books which are imported. But as for a *Jesuit* Inquisitor in *Italy*, every one who has travelled Abroad, and informed himself of that Court, knows it is what some Philosophers call an *Hirco-cervus*, or a Monster in Nature, it being a Thing never known, and repugnant to the Laws and Customs of that Country, whatever might be possible elsewhere.

Many in *England* have been often entertained with a wonderful History of his Change of Religion, and Escape from the Inquisition of *Macerata*. Dr. *Hill*, a Gentleman of great Candor and Worth, was much taken with so pathetic a Story, and innocently drew it up as he had heard it, and committed it to the Press. In this Account Mr. B—— is pretended to say, ‘ That upon an Information that a Person had spoke ‘ disrespectfully of the *Inquisition*, whilst the guilty Person suffered at ‘ *Rome*, an innocent Gentleman of *Florence*, was, by a villainous Treach- ‘ ery, decoyed thence to *Macerata*, where, Mr. B—— himself sitting ‘ in the Council of the Inquisition, he was tortured with a Cruelty be- ‘ yond that of a *Nero*, and at last dismissed upon Advice that the true ‘ Criminal was taken at *Rome*: But the unhappy Gentleman continued ‘ ever after senseless and distracted. He gives another Relation still ‘ more frightful. A certain Gentleman, his particular Friend, hap- ‘ pened to let fall an innocent Joke, about the Garb of two *Capuchin* ‘ Friars, and being overheard by them, was accused to the Inquisition. ‘ Mr. B—— was ordered to take a Guard, which is always in waiting, ‘ and to apprehend his unfortunate Friend, whilst he was in Bed with ‘ his Wife lately married, at Midnight, and the least Excuse would ‘ have been fatal to himself. The Nobleman expired under his inhuman ‘ Tortures, in presence of the Inquisitors. Mr. B—— struck with ‘ horror,

horror, (as well he might if any Part of this had been true) resolved to make his Escape, and to renounce a Religion which sanctified such Villainies. He procured from the Inquisitor General leave to make a Pilgrimage to *Loretto*, but shaped his Course over the Mountains towards *Switzerland*, armed with a Pocket Pistol in the Resolution to Dispatch himself for fear of Torments, in Case he could no Ways Escape. Both he and his Horse were growing faint when he arrived among the *Switzers*: But whilst he was refreshing himself in a Catholic Canton, he saw himself described, with a great Reward for apprehending him, in a Paper which two Men were reading. He disguised himself, and got away immediately or he would have been seized. From *Bern* he fell down the *Rhine* to *Straßberg*, to avoid passing through *Papish* Countries: And from *Straßberg* he came on Post-Horses to *Calais*. No sooner was he alighted at his Inn there but Advertisements were fixt upon the Gate, describing him, and promising a Reward for apprehending him. He endeavoured to cross the Sea in a Fishing-Boat, but was forced back to *Calais*, the Weather being too boisterous. Luckily Lord *Baltimore* took him into his Yatch. The Day after he landed at *Dover* he was surprized to receive a Letter directed to him from the Inquisitor General, with Promises of Honour and Rewards if he would return. But the Person was disappeared before he could inquire after him.

This absurd Romance was believed, and drawn up *bonâ fide* by Dr. Hill, Chaplain to the Archbishop of *Canterbury*, and printed for R. Griffiths then in *St. Paul's Church-Yard*, in 1750. Nov. 1. being called the Substance of a Relation which Mr. B---- gave of his Escape to the said Doctor. Mr. B---- immediately disowned the Account by an Advertisement in the *London Evening Post*. This ought to have utterly destroyed the Fable, which was entirely built on his Authority. Dr. Hill, perhaps being afraid to pass himself for a Liar, advertised in the same public Paper, the Week following, a Pamphlet to shew the Reasons why he believed the Story true. However, his Bookseller when this Pamphlet was asked for, answered that it never would appear. Nevertheless, Dr. Hill had too much Honour and Probity to not drop the Fable. But the Bookseller seems to have been unwilling to lose his Job, and a Second Edition was made in 1751, with a new Preface of Mr. Barron, and innumerable Copies were dispersed over the Kingdom. It is urged that Mr. B--- had himself often told this Story, which is testified by Dr. Hill and Mr. Barron, and by many other Gentlemen and Booksellers, who assure, that they heard it from his own Mouth in their public Shops, and in many honourable Families, from *London* through *Oxford* to the borders of *Staffordshire*, and in other Places. I have been told the same by honourable Gentlemen from *Cumberland*. To this I beg leave to answer, that Mr. B---- could never relate so ridiculous and inconsistent a Tale, at least seriously: For he must have been sensible that

so glaring an Imposture would utterly ruin his own Reputation, and the Fortune of his other Works in the World. Should it be proved true, (which yet I do not presume to be done,) that he sometimes took the Liberty, Traveller-like, of amusing a Company of Friends with a Romantic Story told in jest; has he not at least satisfied his Obligation to Truth and Justice by the most solemn and public Protestation, by which he disowned the Relation? I read his Advertisement with singular Pleasure, because by he it stands authentically cleared, as I presume, from the foul charge of the most gross and injurious Forgery, and I was enabled to silence one who called it a Specimen of his Talents, and his first Essay in the Art of Romancing. This Fable, notwithstanding, which ought to have fallen of Course, when denied and condemned by him to whom it is ascribed, still continues to be handed about in every Part of this Kingdom, and has been republished in our Monthly *Magazines*. The Love of Truth obliges me therefore to take notice of this fatherless Imposture: At which no one can take Offence, whilst no one is meant or pointed at. A notorious Forgery, without any known Parent, disclaimed by him whose Name it falsely bears, is the only Object of my Animadversions in this Letter.

The Devil, always the Father of Lyes, fought by Slander and Misrepresentation to render Christianity odious in its Birth. Its Enemies always made use of these Arms against it, by which they proved whose Agents they were, and by what Spirit they were moved. *Christ* both suffered himself, and left to his Followers for their Portion, Calumnies no less than open Persecution: and he has pronounced it their Happiness, and the greatest Mark of their Predestination, if they receive and bear them with Patience, Joy and holy Perseverance. In this they shew the Miracle of his Grace. The primitive Christians who lived as meek Lambs among Wolves, perfect Patterns of Patience, Charity and all Divine Virtues, and entirely disengaged from the Earth, were traduced as Impious, Enemies to all Religion, Man-haters, Murderers of Infants, feeding on Human Flesh, practising every sort of Uncleaness, &c. Even their sacred Mysteries were deemed *Thyestæan* Banquets, as appears from *Tertullian*, *Athenagoras*, *St. Justin*, &c. The *Jews* and *Gentiles* laid these Things to their Charge, and so loudly that it was esteemed Criminal to offer a modest Reply. The poor Catholics in *England*, how much soever they may degenerate from the Primitive Christians in other respects, certainly bear a near Resemblance to them in this, and have no other Comfort than what the encouraging promises of *Christ*, and the Example of his Saints afford them. Many out of Ignorance, some blinded by the prejudices of Party Zeal, and some through Malice look upon it as meritorious to ascribe to them Principles pernicious to Human Society, and to treat them as Monsters, Enemies to their own Species: If the least Part of which were true, Gibbets and Flames would be too mild Punishments for them. But should they be innocent, as they most certainly

tainly are, not onely they who forge such Slanders, but also many who too easily believe and propagate them, will be found guilty. Candor and Humanity, which ought to particularly distinguish all *Englishmen* as hereditary Virtues, and which recommend to the whole World our Gentry and Nobility, those especially who occupy the highest Places of Honour, leave no doubt but injured Truth, if it could find a proper Channel to convey it, would dissipate the thick Mists of Slander, and reach their Ears and Breasts. Certainly it cannot seem unreasonable that Catholics should be allowed an impartial hearing, and that every obscure Impostor who starts out of the Ground, should not have it in his Power to bear them down by mere Noise and Assurance in Calumnies, whilst they are not suffered to speak in their own Justification. An Impostor and Calumniator offers a grievous Affront to all whom he attempts to deceive with Falsities and Lyes: And to detect them is not only a Duty of Justice to the oppressed, but also a public Benefit to all whom it secures from injurious Mistakes and false Prejudices. Truth is ever valuable, and a Justice is due to all. Wherefore I am not unwilling that you communicate these Remarks where you think proper; though they are not in a Dress to appear in public. We have been deluded by many Impostors: but certainly a more daring one than the unknown Forger of this Relation never shewed his Head. He discovers himself so barefacedly, that it seems incredible that any one of a little Experience should be deceived by him, and he certainly offers a grievous Affront to the Understanding of this Nation by advancing such an inconsistent Tale. But the giddy Mob is easily taken with Shew, and both the Subject and the pompous Titles which are here assumed, carry with them an imposing Air in this Kingdom. Blood-thirsty Papists, bloody Inquisition, are like a raw head and bloody-bones to affright poor People and Children. They are too favourable a Topic to not make any thing go down with the Mob. Such Accounts, however drawn up, are a better and more sure Job to a Bookseller, than the best trumped-up Story of an horrible Murder, and will be greedily swallowed by those that think no Lye can appear in Print. But, first, the Common-place Stories of the Inquisition and Massacres are gross Misrepresentations of the Truth. Secondly, Scandals which may have happened, are no ways to be charged on Religion, because they were committed by Men who were governed by the Spirit of the World, and acted on Principles of human Policy, not on those of the Gospel. Religion can no more be charged with them, than with the Outrages of Rebels, or the Follies of Fanatics; however it might be even made the Pretext. But Dr. *Middleton* advances, that the fundamental Principles of the *Roman Catholic* Religion tend to establish Despotism in Government. It seems very surprising that he could confidently affirm so flagrant a Falsity, who had in his Travels even in *Italy* itself seen more and older Republics of that Communion than are to be found of any other in the whole World, and those

those of all others the most jealous of their Liberties, in Defence of which they have made the greatest Struggles, and spent the most Blood; the Trophies and Monuments whereof he met in almost every Part of their Streets, in which he read at every Step the pompous Inscription, *Liberta*. The Catholic Faith teaches from the Gospel and St. *Paul*, and from the Law of Nature itself, that all are bound to obey Kings and Magistrates with Respect, Submission, and grateful Affection, according to the established Constitution of each State or Country, which is usually founded in the Genius, Maxims, and Manners of each Nation; and which, when once settled, becomes the Law of Nature, and Obedience to it the Law of God. Treasons and Rebellions are condemned by it as Crimes far more grievous than Murders, as Kings are sacred, and public Persons, and as the public Peace and Preservation is a Good of a superior Order to the Life and Property of any private Man: Nor can any Authority on Earth ever dispense in this Duty. That the common Instances produced against Catholics on this Head are either false, or no ways to be ascribed to their Faith or Principles, may be seen in short in Lord *Casfilemain's* Apology, and its *Defence*, and in the Book intituled *Jerusalem and Babel*. But it suffices to repeat that all such Crimes, by whomsoever they might have been committed or approved, are clearly condemned by the Catholic Faith, and by the unchangeable Law of Nature; and the Guilty are justly punished by the most severe Laws. No Tribunal of an Inquisition is any Article of the Catholic Faith or Practice. It is an human Law of Polity or State-Government in certain Countries, which other Kingdoms are no less jealous to exclude. The Author is very sensible that it is even odious to an Excess in several Catholic Kingdoms, and that he may be a very good Catholic, and entertain what Sentiments he pleases concerning it. The Inquisition established in *Italy* or in *Spain* makes no Terms of the Catholic Communion, any more than the Executions of the *Anti-trinitarians* who suffered at *Geneva*, or under *Henry VIII.* and Queen *Elizabeth* in *England*, constitute a Part of the *Protestant* Creed. For *Protestants* have often had their bloody Inquisitions, and have spilt more cold Blood, and much more in the Field, on religious Accounts, within these Two Hundred Years, than the *Roman* Inquisition has done from its first Institution. *Calvin* himself acted the Part of Grand Inquisitor at *Geneva*. In 1553 he procured *Servetus* to be burnt alive, because he denied the Trinity, as the Letter of *Calvin* to *Farel*, *Beza* in his Life of *Calvin*, and the Letters of *Servetus* testify. *Beza* writes moreover, that *Servetus* was condemned by the Sentence of the *Helvetic* Churches. It is well known with what Rage King *Henry VIII.* persecuted both the Catholics and *Protestants* who differed from him in Opinions of Religion, after he had seperated himself from the Catholic Communion, and the Faith of the Supremacy. Queen *Elizabeth* not only framed and rigorously executed so many sanguinary and pecuniary Penal Laws against

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the Catholics, whilst they professed themselves ready to lay down their Lives in Defence of her Person and Crown against any foreign Power, even the Pope himself if he had invaded this Country with Arms; but she likewise persecuted many Ways the *Presbyterians*, and other Dissenters; and caused all those to be burnt, who denied the Divinity or Consubstantiality of God the Son. To name those who thus suffered in her Reign in the City of *Norwich* alone from the History of that City; In 1579 *Matthew Hamont*, Plowright, was condemned by the Bishop and Consistory, for denying the Godhead and Power of *Christ*, delivered to the Sheriffs of *Norwich*, and burnt in the Castle-Ditch, May 20, after both his Ears had been cut off for Blasphemy. In 1583 *John Lewis* was burnt for the like Opinions, in the same City. Likewise one *Cole*, an *Anabaptist* and *Arian*, in 1587. And in 1588 *Francis Ket*, Master of Arts, having been first condemned by the Bishop. Many others suffered in other Places for the same, some of whom are mentioned by *Stow*, &c.

The Reign of *Queen Mary* is always the Burden of the Song in this Charge of Blood and Cruelty. It is much to be wished that it had not been stained with such a Blemish. However, several Circumstances shew the Cause to have not been purely Religion, being complicated with Crimes against the State, especially those of illegal Plunders and Rebellions. For when King *Henry VIII.* and *Edward VI.* seized many of the Church-Lands into their own Hands, both their Commissioners and private Persons who embraced or favoured the new Religion, plundered great Part of the Goods of the Churches and Monasteries for their own Use, without Authority, robbing both the Church and the Crown. Mr. *Weever*, in his Discourse on *Funeral Monuments* [Ch. 15. P. 124, 127] gives us a long Information which was presented by a principal Officer of the Court to *Queen Elizabeth*, demanding a strict Inquiry into, and Punishment of, the numberless Thefts, Frauds, and Plunders, committed by the Commissioners, Visitors, and other Gospellers, even the learned Men and excellent Wits among them, against Justice and Conscience, to the Slander of the Gospel, the Destruction of Virtue, and the unmeasurable robbing and diminishing of the Treasure of the Crown. He setteth forth, that by these Robberies and Frauds, out of the Plate and Goods of Abbeys and Churches, which were worth a Million of Gold, (which would be above ten times as much now) small Portions came to the Crown: That most Part of the Evidences or Titles of the Abbeys or Lands were pilfered, lost, or sold: That the Manors and Lands were sold by many subtle Deceits, and the Moneys never paid for them. Hence, notwithstanding the immense Spoils of the Abbeys, King *Henry VIII.* was reduced to such Poverty, that (to the utter Ruin of Commerce in this Nation) he corrupted the *Sterling* or *Easterling* Coin, which King *Richard I.* had declared the onely lawful Money, and to stamp which he had invited over skilful *Easterling* or *German* Coiners; whence came its Name. So much was it debased, that the Effigies of
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the beautiful King *Henry* appeared on the Testons with a red Copper Nose; and that Coin contained onely Two-pence Farthing in Silver, and the other Four-pence Half-penny in Copper, as *Camden* mentions in his *Remains* P. 208. And had the King lived a little longer, a Project of leathern Money was proposed. Dr. *Heylin* and other Historians of those Times complain of the same illegal Thefts of Particulars in the Suppression of Monasteries. What had been done by the Legislative Authority of King and Parliament was never so much as called in question. And Cardinal *Pool*, by his Legatine Authority, confirmed, in the Name of the Church, the Alienations of the Church Lands which had been made, dispensing the Possessors for ever from all Obligation of Restitution; which indeed became very soon impossible, and must have unhinged the Property of a whole Nation, and broke the Settlements of innumerable Families. After the *Danish* Devastations, the Lands of many Monasteries were looked upon in a few Years as legally alienated by Prescription, and never restored by the most holy Kings of that Age. Even when the same Monasteries were rebuilt, this was done by new Foundations, and generally of quite other Lands, as may be seen in those of *Rippon*, *Croyland*, &c. Much more were the Alienations of the Church-Lands made in the Reign of King *Henry VIII.* within a few Years regarded by all as firm; and the Necessity being most evident and cogent, the Church itself ratified and confirmed them. By which Act all the Authority, by which the Property of Men can be settled, concurred. Yet the Commissioners, and much more other private Persons, who by Plunder and Theft seized, embezzled, or pillaged the Deeds, Titles, Goods, or Lands of the Abbeys, &c. were accountable by Law for their unjust Robberies, both of the Church and of the Crown. Some of the Ministers of Queen *Mary* had probably these Excesses fresh in their Memory, and perhaps imagined few of the Gospelers (as they called themselves) innocent. Moreover, Treasons and Rebellions were a more provoking Circumstance. *Cranmer* and *Ridley* had been Ringleaders in the Conspiracy to exclude Queen *Mary* from the Crown, and to place it on the Head of Lady *Jane*. On which Account, when *Cranmer* declared that he was ready to profess the Catholic Religion, he was answered, that this would not save his Life. Queen *Mary* also remembered doubtless the Treatment which she and her Mother had received from his Hands. So that this ought not to be regarded as a Case merely of Religion. Moreover, the principal Ringleaders of the new Religion in *England* stirred up more Rebellions, and carried on more Conspiracies against that Queen during her short Reign, than were raised against Queen *Elizabeth* during a Reign nine times as long, as Dr. *Bailey* takes Notice. These Circumstances contributed to exasperate some of the Ministers of that Queen. After all, the Executions in her Reign on Account of Religion have been exaggerated beyond all Bounds. Mr. *Collier*, a Person very well versed in the History of those Times, in his

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Historical Dictionary, under the Name of *Fox*, thought it necessary to give this Caution, that *Fox*, the famous Martyrologist, was a careless Writer, who gathered his Accounts from People of weak Minds, who could not be trusted: and that some whom he mentioned to have suffered Death, were living when the first Edition of his Acts was published, and that they shewed themselves to give him the Lye; which obliged him to hasten a second Edition, in which he omitted their Names. Mr. *Collier* advises Persons to read the History of *Fox* with the Examen of his Calendar by *Parsons*, consulting the original Authorities to find what may be depended upon. Many recorded here as Martyrs died for Treasons, or in open Rebellion, as is proved both by *F. Parsons*, and by *Alanus Copus*, that is, *Nicholas Harpsfield*, [*Dial. 6. Ch. 16, 17*] who shews *Fox* to have been a Vender of Fables. We must also remember that several of them suffered under *Henry VIII*, who was no Catholic Prince, as his great Hero *Bilney*. Many Members of the Church of *England* at present would have added to the Calendar of Martyrs, the *Arians* who suffered under *Queen Elizabeth*. After all, notwithstanding the Outcries against *Queen Mary* on this Score, it is clear that more Blood was spilt for Religion by King *Henry VIII*. and *Queen Elizabeth* than during her Reign; who had the most outrageous Rebellions and Treasons to resent, at least in most whom she suffered to be put to Death, for she was much the most tender and merciful of the whole Race of the *Tudors*: And *Camden*, *Bishop Burnet*, and other *Protestant* Writers, bear Testimony to her extraordinary Devotion and Piety; her Disinterestedness; her Austerities, Alms, Liberality to the Church and to the Nobility, and great Compassion to all; which Virtues were the Effects of her sincere Religion. The Blood which was spilt by her Authority will always tarnish her History; and Traitors ought to have been impeached for their Crimes against the State, not for their religious Principles. But a Spirit of Persecution was epidemical at that Time: It prevailed among *Protestants* with the greatest Virulence and Fury, and in many Places, without, and even against all lawful Authority.

Yet this persecuting Spirit was found in onely few of the Ministers of *Queen Mary*, and thote chiefly who were the weakest Catholics, and had conformed to the Changes of King *Henry*. The Gospel-Maxim of Meekness and Mercy was so conspicuous in many, especially of the more Virtuous, that several of the Bishops prevented any Prosecutions of that Nature in their Dioceses, and very few were encouraged in the greatest Part of the rest. For Instances it may suffice to mention the two holy Archbishops of *Canterbury* and *York*. The former was the truly great Cardinal *Pool*, whose high Birth, singular Learning, and extraordinary Piety, will ever make his Memory dear and venerable to the latest Ages. He is allowed by all *Protestants* to have been most averse to all such Persecutions. Mr. *Dart*, in the History and Antiquities of *Canterbury*, writes of him, Page 171, that *He was a Man of Learning, and of great Humanity,*

nity, very modest and obliging. — He was moderate in respect to religious Opinions. — He was a Favourer of Protestants, and checked the Bishop of London's Fury. The Protestant Author of the Lives of the Statesmen under Henry VIII, Edward VI, Mary, and Elizabeth, says, that Cardinal Pool never consented to the putting of any one to Death for Religion; and that he used to say, *I came to exhort, not to compel.* It is a notorious Mistake, that he ever favoured the Opinions of Luther: His inviolable Attachment to the Catholic Faith, and to the See of Rome, is manifest from his whole Conduct; and from his Writings, especially his Letters published by Cardinal Querini; and from the Register of the Acts of his Legatine Court in England, extant in five Volumes Manuscript in Folio. His Mildness was purely the Result of his Prudence and Virtue. Dr. Heath, Archbishop of York, was no less an Enemy to Persecution. After the Demise of Bishop Gardiner, he was named by Queen Mary High Chancellor of England. At her Death, he by his own Authority assembled the Parliament, and ordered the Princess Elizabeth to be proclaimed Queen. Being deprived by her of his Archbishoprick, because he always remained a zealous Stickler for the Catholic Faith and the Supremacy of the Pope, he retired to Cobham in Surrey, where he died in 1566. See Drake, in his History and Antiquities of York, Page 153..

It were to be wished that others had followed these great Examples, which suffice to shew that the best Catholics could oppose all religious Persecution, when Protestants carried it to the utmost Extremities; who, to be consistent with their own fundamental Principles, ought to practise as well as preach the Maxims of Toleration. Religion is often made use of as a Pretext and a Blind to the World, especially by Politicians, to cover their Passions and criminal Projects, in Actions in which it has no Share, and which it absolutely condemns, as in the Paris Massacre, and in many other State-Affairs both at home and abroad. Religion cannot be accountable for the Abuse of its Name. Waving odious Retortions, and endless Recriminations, let all examine themselves at home, before they throw Stones at others; and let those who cry out against Inquisitions, first set a perfect Example of Moderation themselves. In Holland, and in both Catholic and Protestant States of Germany, we have Examples of a happy Freedom in this respect; and in mixed Countries of different Religions, good Policy extremely recommends that such Maxims and such a Harmony should be cultivated. My Pen has inadvertently launched into a Subject which does not belong to my present Purpose. Wherefore to return to my Province: as to the Inquisition, every one ought to observe; that it is no more a Part of the Catholic than of the Protestant Creed; and that many Catholic Countries are as zealous to exclude it, as any others can be. And such are the Sentiments of the English Catholics whom I have ever heard mention that Court. Mr. B—— might have lived a Catholic, without approving the Inquisition of Italy or any other; as he can be the best

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British Subject, without applauding the Despotism of the *French* or *Turkish* Government, or the Persecutions of *Calvin*, *Henry VIII*, &c. But without acting the unnecessary Part of an Advocate of the Inquisition, Truth and Justice oblige me to take Notice that it is most grossly calumniated and misrepresented. The *Roman* Inquisition is certainly one of the mildest of Courts; and there is no one that knows it, who would not (in most Cases) rather have his Cause tried there, than in any Spiritual Court in *England*. No Execution has happened in it for above a Century: and no famous Condemnation since that of *Molinos*, the Author of the Fanaticism and Impiety of *Quietism*; which tended to the Destruction of Morals, and of Society, no less than of Religion; whose Life was nevertheless spared. In *Spain* and *Portugal*, that Tribunal is indeed said to be of a different Nature. But the Inquisition which is established in *Spain* is very much misrepresented, both among the *English* and the *French*; as the *Sieur de Vairac*, the impartial *French* Author of *The present State of Spain in 1719*, complains, [T. 2. p. 391] though himself no Friend to any Courts of that Sort. For he informs us, that it consists of the most respectable Persons in all *Spain*, both for Virtue and Learning, who always lean to Mercy, and to favour the Innocence of the Party accused; and that a Person is no sooner impeached before them, than the whole Accusation is communicated to him, and he is allowed all possible Means for his Justification; and a learned Council of Lawyers is allotted to assist him in his Defence, and to plead for him: An Act of Humanity which our Laws long refused to Persons indicted for High Treason, though the Equity and Mildness of our present Government has supplied that severe Circumstance. The Kings of *Spain* have indeed declared themselves subject to their Inquisition, but by their own voluntary Act and Deed, and of their own Accord: The Court was established by them, and they name the Counsellors and Judges who preside in it.

The Story of Mr. B——'s Escape is the most ridiculous Piece of Forgery in every Circumstance, as I have often heard Persons of Honour, and distinguished Members of our Parliament, who had travelled abroad, openly call it. The pretended Cruelties which the Author describes, are said to have been exercised for the most trifling Jeits, such as are not uncommon in those Countries, without any Fear of Censure, as my Ears have been Witnesses. Certainly the Author (whoever he be) was resolved that no Flourishes should be wanting to his Tale, that might render it more surprizing. But he ought to have first proved that the Judges were not civilized Creatures, or even Men, that his Story might appear possible. Mr. B—— indeed made his Escape from *Perugia* to *Venice*, and I do not doubt in great Haste. The Occasion is very well known in that Country, especially in the Family of *Buonacorsi*. The Reason of his Hurry in *Calais*, to cross the Channel (which was very different from the former) is likewise well known, among his Brother *Jesuits* and Countrymen at *Douay*. I am persuaded, he has never cho-

sen to publish the one or the other. I only say, they have no sort of Affinity with what the Pamphleteer puts in his Mouth. Mr. B—— by disowning it has ingenuously given him the Lye, which Testimony alone ought to have entirely discredited the pretended Authority of him who disclaims it. Indeed, who could imagine it possible that this Gentleman would not have made at least a more consistent Story? Would he have altered and contradicted every real Circumstance of his Escape and Journey? Could he have said that he obtained Leave to make a Pilgrimage to *Loretto*, from the Inquisitor-General, who knew this was to transfer the Scene into *Spain* or *Portugal*, to find such a Title, which is not to be met with in *Rome*, much less in a *Jesuit's* Convent in *Macerata* or *Perugia*? He would not have forged an Advertisement of the Inquisition published in any of the *Switzer* Cantons, especially in the *Protestant Gazette* of *Bern*, if he meant the News-Paper of those Parts. Much less could he have invented the Story, that he was no sooner got into *Calais*, but his Person was marked to the Sentry at the Gate of the Town to be seized; and this from the Inquisition, which has no more Power in *France* than it has in *England*. The like Orders would have been given at the same Time to the Guards of the Harbour, who are always extremely vigilant: Consequently he could never have got out of *Calais*. This whole Piece is diverting to one who knows the excessive Jealousy of all *French* Tribunals, against the least Act or Name of a foreign Inquisition. But the Story of the invisible Messenger, with a Letter from the Inquisitor-General, meeting him in *Dover*, crowns the Jest. He would certainly have kept so precious a Monument, and so honourable a Proof as that Letter would have been. And I would fain know who ever heard of an Inquisitor-General in *Italy*; for the Pope cannot be meant by that Name. The Reputation of this monstrous Fiction has detained me too long, before I was aware. It is Time to proceed to the doughty Performance, of which you principally desire my Thoughts. The Patrons of this Work would have certainly better consulted their own Honour, and done more Service to the Cause which they desired to promote, if they had encouraged some learned Man of their own Clergy to undertake it, rather than an unknown Stranger, whose true Character will never enhance the Credit of the History. I must defer entering upon the Work itself till another Opportunity. In the mean Time, I am, &c.

P. S. It seemed superfluous to take Notice that *John Fox* had no sooner published his huge Book, entitled, *Acts and Monuments of the Church*, but the Catholics unanimously called it a *Dunghill of Lies*, with *Dr. Harding*, in his Refutation of the Apology, Page 348. Nor had ingenuous *Protestants* a much better Opinion of it. The learned *Richard Rawlinson*, L. L. D. and F. R. S. in *The new Method of studying History*, T. 2. in the Catalogue of Historians, p. 48. says of this Work: *The Turn the Author was byassed by, which is very evident in the whole Work,*
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has given good Reason to suspect his Honesty as well as his Capacity. In troublesome and noisy Times, — this Author's Reputation began to rise so high as to procure his Work a Post in the Parochial Churches almost equal to that of the Holy Scriptures. But when some of his Martyrs appeared alive to confront their Register, the Book was suppressed, new modelled, and came out in a larger, though somewhat more modest Dress, with a thinner red-lettered Calendar. To complete the Character of that Author and his Work, I refer you to the Account which our most indefatigable Historian and Antiquarie Mr. Hearne has given of both.

LETTER II.

On the History of the Popes from S. Peter to Pope Victor.

I Need not put you in Mind how high the Expectations of the Public were raised with Regard to *the History of the Popes*. New Discoveries, secret Memoirs, and *Vatican Manuscripts*, were talked of. But how has the World been disappointed? as several Subscribers and learned Members of the Universities complain. They find nothing new, except Falsifications which dishonour a Cause. The Characters of all the most illustrious Fathers of Antiquity, whether Popes or no, are represented in Colours much to the Disadvantage of Religion: Some Commendations are here and there bestowed; but onely to make the Wounds strike the deeper. A continual snarling would offend every Reader. But the most holy and illustrious Lights of Faith are certainly sunk, in this Performance, beneath the Heathen Worthies, or even the *Mahometans*. For this Author would find more heroic Virtues in a *Saladin* than he has done in the most justly renowned Miracles of Divine Grace and Faith, those Angelical Men to whose Example and Spirit, after the Apostles, the Christian Religion owes its Splendor. I have heard this Reflection (whether just or no) made in a learned Company in one of our Universities, that the Vein of Writing which appears in this Author, seems to discover him no sincere Friend to Christianity itself: For he plays fast and loose with every Thing that falls in his Way. The Parade of Quotations with which every Page is adorned, is usually borrowed: onely the Use made of them is very different, and they are generally very ill applied to his false Glosses. The *Memoirs of Tillemont*, either at first or second hand, have been of singular Service to him in embellishing his Margin. His Lists of Authors, or References to Quotations, are often taken from him in the Lump without the least Disguise, where that laborious Author is not named: Even the abridged Manner of citing the Books of the Antients, especially those of *S. Augustine*, which is entirely peculiar to that Writer, is adopted by our

Historian. He could not indeed have chosen a more faithful Compiler: and the Omission of this Acknowledgment is not a Point to quarrel about, if the Applications had been just. But the *French Lives of the Popes* printed in *Holland*, have supplied those Parts which might seem to recommend his Work as curious, as every one takes Notice who has read that foreign History, compiled by the Marquis de G——, or as he is commonly called D' A——: A Gentleman better known in *Europe* for his Crotchets, and the Variety of his Adventures, than in the Republic of Letters; who yet had *sometimes* Recourse to good Sources, though often to bad ones, with groundless Conjectures and false Reflections.

Mr. B—— in his Preface tells us, that he began a History of the Popes in *Rome*, and had carried it down to the Close of the second Century: but that whilst he wrote to maintain their Supremacy, he discovered it to be a Chimerical Prerogative, unknown in the Primitive Ages. *I became*, says he, *a Proselyte to the Opinion which I had proposed to confute, and sincerely abjured, in my Mind, that which I had ignorantly undertaken to defend.* Had this been true, it must have happened whilst he lived in *Rome* a Student: And he must have been already a *Protestant* in his Heart when he made his last Vows among the *Jesuits*, continued some Years saying the Breviary and Mass every Day, honouring the Saints, professing, teaching, and defending the Pope's Supremacy, and the other Tenets of the Catholic Faith, nay, as he tells us in the Title of this Work, defending it by being himself a Member in the bloody Inquisition. We are told by the Account of his Escape ascribed to him, that the Cruelties of that Court first opened his Eyes, and made him resolve to renounce a Religion in which they were practised. I confess I cannot see what Subtilty can reconcile these Accounts together; much less make them consistent with the true notorious Circumstances of his coming over. He ascribes the Zeal of the Champions of the Supremacy to the Views of Interest and Preferments, or he thinks it could never find Abettors. These indeed will always have a Sway among Men, as long as worldly Passions reign in them. But will he so far banish Virtue out of the World as to think none to be moved by its superior Influence? If *Bellarmino* and *Baronius* were honoured with the red Hat, their Lives and Characters remove them from the Suspicion of Ambition or Avarice. At least could Men who died in Defence of their Faith in this Article, as Bishop *Fisher*, Sir *Thomas More*, and others did, have forfeited their Honours and Estates, and laid down their Lives in the View of worldly Preferments? Charity inclines Men to judge well of others: but corrupt Hearts think all Men like themselves, according to the Remark of the Wise-Man, and of the Heathen Philosopher *Seneca*. *Suetonius* mentions it as the highest Pitch of Malice in *Nero* that he thought all the rest of the World as wicked as himself, onely greater Hypocrites. Men by being too censorious often betray what they feel

feel in their own Hearts, and publish their own Infamy whilst they measure the Actions of others by their own Passions. I do not judge this of our Author, but wish the Reflection may make him more sparing in his Censures.

Mr. B—— in the rest of his Preface, by a known Slander, falsely makes the Doctrine of the Infallibility of the Pope a Term of the Catholic Communion, that he may fling out his peevish Reflections: He confounds *Franciscan* Friars with the *Fratricelli* Heretics, and the Question about the Poverty of the *Franciscans*, with that about the Poverty in which *Christ* lived on Earth, using one common Purse with his Disciples, as we read in the Holy Scriptures, in which Divine Books every Thing is revealed, consequently of Faith: He confidently calls the primitive Ages silent as to the Pope's Supremacy, without answering any one of the most trite Instances of Church-History, or Passages of the Fathers which clearly evince it: He passes over the great Lights of Sanctity and Learning which flourished in the seventh, eighth, and other Centuries, which he brands with the Name of dark Ages; and forgets that the coming of the *Greeks* after the Council of *Florence*, and more after the taking of *Constantinople* by the *Turks*, brought all the Oriental Learning into the West, and that the Restorers of the *Belles Lettres* flourished before the Birth of *Protestantism*. The elegant and judicious *Protestant* Author of *The Minute Philosopher* [*Dial.* 5, N. 25. T. 1. P. 324] writes thus against the Deists: *Who was it that transplanted and revived the Greek Language and Authors, and with them all polite Arts and Literature in the West? Was it not chiefly Bessarion, a Cardinal, Marcus Masurus, an Archbishop, Theodore Gaza, a private Clergyman? Has there been a greater and more renowned Patron and Restorer of elegant Studies in every Kind since the Days of Augustus Cæsar, than Leo X. Pope of Rome? Did any Writers approach the Purity of the Classics nearer than the Cardinals Bembo and Sadoleto, or than the Bishops Jovius and Vida? Not to mention an endless Number of Ecclesiastics who flourished on the other Side of the Alps in the Golden Age (as the Italians call it) of Leo X, and wrote both in their own Language, and in the Latin after the best Models of Antiquity. The Depravation of Taste under the Decline of the Roman Empire began, and the Inundations of the Barbarians completed, the Fall of the polite Arts in the West. Among the Fathers, S. Athanasius, S. Basil, S. Gregory Nazianzen, S. Chrysostom, and many others among the Greeks, were no ways inferior to the Princes of the Classics, even Demosthenes and Isocrates, and have infinite Advantages above them in some Respects. And the Latin Church had a Cyprian, a Minutius Felix, a Lactantius, a Jerom, &c. It is true, that most of the Latins and some of the Greeks neglected the polite Arts, and partook of the general Depravation of Taste of their Age. But then the Sciences of Faith and Piety never languished in the Church. Before the Revival of the *Belles Lettres* in the West, Sacred Studies, and in particular those of the Holy Scrip-*

tures, were cultivated, even in what are called the dark Ages. The Scriptures were accurately corrected from the *Hebrew* under *Charlemagne*: and by the *Dominicans* under *S. Lewis*, with learned Notes from the *Hebrew*, 70, *Origen*, *S. Jerom*, &c. (2) Many *Correctoria* from the *Hebrew* of the 13th and more early Ages are quoted by *Robert Stephens*, and some are still extant. *Lanfranc*, *S. Stephen Harding*, Abbot of *Cîteaux*, &c. corrected carefully the *Vulgate Edition*. (3) The *Cistercians* in 1109 corrected it again from the *Hebrew*, as *Mabillon* mentions. (4) *Nicholas of Lyra* in 1300, before him *Raymundus Martini* in his unparalleled *Pugio Fidei* (out of which *Galatinus* stole his most admired Parts) *Porket Salvago*, a *Carthusian Monk* of *Genoa*, in his admirable Work called, *Victoria Porcheti adversus Judæos*, and many others, prove that critical Learning on the Holy Scriptures was never neglected in the Church, though always made the Hand-Maid to Tradition, by which the Scriptures themselves were delivered down to us. Add *Paul of Burgos*, *Austin Justiniani*, and the other Divines employed by Cardinal *Ximenes* in his *Polyglott*, &c. Criticism was not the Means by which the Primitive Fathers attained the Knowledge of Faith and the Scriptures, or promoted and defended the Truths of the Gospels: And the Light cast on Sacred Studies, or the Advantages reaped by the Church from it, are very small, especially from the *Rabbinical Learning*. Nevertheless an *Origen* and a *S. Jerom* flourished among the Fathers, and the Church has never been without this Succour of Criticism, nor have its Pastors been wanting in giving sufficient Encouragement to it, on the true Advantages of which read the learned *Morinus*, in his *Exercitationes Biblicæ*. If since Printing it has been rendered more easy, Catholics have eminently excelled in all its Branches. The Congregations of the *French Benedictines* are alone a sufficient Proof on the Scriptures, Languages, Fathers, Histories both ecclesiastical and profane, and also in every Part of polite Literature. As to the learned Languages and Scriptures, to omit innumerable others, the Name of *Houbigand*, the *French Oratorian*, ought alone to stop the Mouth of Slander. Lord *Bolingbroke* makes it a Complaint that in *France* the Taste of Arts and Sciences runs too high, and thinks it would be better for Commerce if they had fewer Candidates; and if many of those who employ themselves in staining Paper, were occupied in making it. Productions in all Parts daily shew how much the Art of Criticism is studied. If it and the Polite Arts have been in some Ages neglected, in this it is certainly carried to Excess. An old Philosopher said of the Grammarians in the Decline of the true Taste in the degenerating *Roman State*, that by their affected and laboured Niceties

(1) See *Lucas Brug*, in *Job* iii. et *Prov.* x. (3) *Cave Hist. liter.* *Mabill. Tr. des Etudes Monast.* T. 1. C. 10. P. 58. et in T. 1. op. *S. Bern. in fine.* *Rich. Simon, Pref. Crit. Nouv. Test.* (4) *Ib.*

they had almost destroyed Learning; and we may say in this present Age, that Criticism (which is good when governed by Reason) has by an Excess almost extinguished in many Writers both Religion, Reason, and true Learning. Some Smatterers in Philosophy having filled their Heads with fond *Chimeras*, and imaginary Laws of Nature; by the Help of Trigonometry, Algebra, and Fluxions, frame inconsistent Systems or Reveries, and pretend to build the World, and give Laws to the Supreme Creator. Others trample down all Authority, and pretend that Wisdom was born with them, whilst they blasphemously attack the Attributes of the Deity, all the Mysteries of Faith, and the Miracles and Histories of the Old and New Testament. At the same Time their Presumption is scarce more surprizing than generally their Ignorance is contemptible. The late Noble Writer, whose Talents required a better Culture and Employment, and who from Politics undertook to write against Divine Revelation, discovers in every Page the most wretched and glaring Sophistry, false Ideas in Metaphysics, and an astonishing Ignorance in History both sacred and profane, even where he dictates his Oracles, the most dogmatically. In his *Letters on History*, in which he declares open War against the Holy Scriptures, he says no Foundation of any new Nation furnishes authentic Materials for History. Where he certainly forgot at least the *Jews* and the *Romans*. He places the Commencement of historical Times about 500 Years after the *Epoch* of the *Olympiades*. By which he denies *Thucydides* and *Xenophon* to have been Historians, and ranks the Ages of *Pericles* and *Alexander* among the Fables. He ascribes the *Alexandrin Chronicle* to the Monk *George Syncellus*, who certainly wrote 200 Years after the other, &c. But to return: The Protestations Mr. B—— makes of Sincerity, are very solemn! but these are an Aggravation of Hypocrisy, if the whole Conduct and Writings of a Person give them the Lye. He insists in particular how much he renounced his own Interest by becoming a *Protestant*. Every one knows that Independence, Marriage, a Fortune in the World, and cheap Applause, are often Charms to a poor Religious Man who wants the Spirit of his Profession, which obliges him to live in Obedience, Austerity, and Poverty, and who is incapable even of acquiring any Thing to himself. Mr. B—— makes a very confident Appeal, when he says, *What I have forfeited by adhering to Truth, most of the Roman Catholics in England know*. Those who know any thing of him are sensible what he has forfeited in some Respects: But they easily see that Liberty, a Bed-Fellow, the Figure and Fortune of an Esquire, and the Favour of the Great, are a glittering Exchange for the Cloke of a poor private *Jesuit*. Notwithstanding his studied Profession of Impartiality, the Slanders scattered in the Preface give us sufficiently to understand that whatever the blackest Calumny, Party-Rage, Envy, Malice, Faction, or Revenge, have at any Time invented against the See of *Rome*, is to be gathered into this artful History, im-

posed upon the Public with the utmost Confidence, and set off with the most crafty Art of Hypocrisy, and Pomp of Eloquence: Nay, new Slanders and Falsifications are every where employed.

He begins with *St. Peter*, and calls in question the very Foundation of the See of *Rome* by him. *Calvin* and some other Adversaries had done the same in the Heat of Passion: But such a glaring Obstinacy shewed a Cause desperate, and betrayed a Rage to a Degree of Madness. It is a wretched Shift, when to defend a Party a Man undertakes to fight against the highest Degree of Moral Evidence. Candid learned *Protestants* have been ashamed of such an Extravagance, and have expressly wrote to confute it. *Bishop Pearson*, in a Dissertation on purpose, shews that no one ever did before *Calvin*, nor ever can with the least Shadow of Grounds, doubt either that *St. Peter* founded the Church of *Rome*, or that the Popes are his Successors. Read his Posthumous Works, printed at *London* in 1688, from Page 27 to 43. The same is acknowledged and proved by many others, as *Grotius*, (5) *Hammond*, (6) *Usher*, *Chamier*, (7) *Junius*, *Casaubon*, *Scaliger*, *Peter du Moulin*, *Selden*, &c.

St. Ignatius, the Disciple of *St. Peter*, and his Successor in the See of *Antioch*, could not possibly be mistaken when in his Epistle to the *Romans* N. 4. he said he did not presume to lay Commands upon them as *Peter* and *Paul* had done. *Papias*, a Disciple of *St. John*, says that *St. Peter* preached at *Rome*, and there resisted *Simon Magus*, as *Eusebius* quotes [b. 2. ch. 15.] who confirms the same by the Testimony of *S. Clemens* of *Alexandria*, [ib. ch. 14. 15.] *S. Dionysius*, Bishop of *Corinth*, who lived in the second Age, says that *S. Peter* and *S. Paul* preached at *Rome*, and there suffered Martyrdom, as we read in *Eusebius*, [b. 2. ch. 24 and 25] who in the same Place adds the Testimony of *Caius*, a Priest of *Rome* under Pope *Zephyrin*, and the first who wrote a History of the Church: who even mentions the Monuments of these two Founders of the *Roman Church*, then to be seen in that City. I can shew the Trophies of the Apostles, says he; for whether you go to the Vatican, or the Oltian Road, you will meet with the Monuments of them who have founded that Church. The Words of *S. Dionysius* of *Corinth* are: The merciful Providence of God brings Peter, the Greatest and most Undaunted of the Apostles, and the Principal and Patron, with the Virtue or Power of all the rest, to *Rome*. *S. Irenæus* [b. 3. c. 3.] confutes all Heresies by the Tradition of the Church preserved in an uninterrupted Succession of Bishops from the Apostles, particularly of the Greatest and the most Antient Church, known to all, founded at *Rome* by the two most glorious Apostles *Peter* and *Paul*. He adds, that these two Apostles chose *Linus* to govern the Church after them: That to him succeeded *Anacletus*, and he gives the List of the

(5) In 1 Petr. i. 13. (6) Dissert. de Episc. (7) T. 2. b. 13. c. 4.

rest down to *Eleutherius* then sitting, the twelfth Bishop of *Rome*. He adds: *To this Church of Rome, on account of her more chief Principality, all other Churches, that is, the Faithful in all Places, are bound to unite themselves.* This holy Father had been Disciple to *S. Polycarp*, and was made Bishop of *Lyons* in 177. Could he possibly be mistaken in a Fact of so notorious a Nature, living so near in Time, and occupying many Years so dignified, and so near a Church? He whom *S. Jerom* justly styles [*in Isa. c. 64*] an *Apostolic Man, Bishop and Martyr*, *S. Ignatius*, in his Epistles, makes the Distinction of this See onely on Account of its Prerogative above other Churches. For he addresses himself to the rest thus: *To the Church at Ephesus, at Magnesia, at Smyrna, &c.* But to the *Roman* he changes his Terms, as speaking to the Metropolitan Church over his own at *Antioch*, and over the World, and writes: *To the Church which Presides at Rome; and again, which Presides in Charity.* This its Pre-eminence was acknowledged by its very Adversaries from the Beginning. *Tertullian* when an Heretic, and piqued in particular against the Church of *Rome*, makes it a Point of Railery to mention its Pastor by the Title of *Sovereign Pontiff, that is, Bishop of Bishops*, [*de pudic. c. 1.*] His Irony would have been ridiculous, had not the Bishop of *Rome* claimed and exercised a Jurisdiction over the rest. In the same Book he calls the Bishop of *Rome* Apostolical. *Tertullian* wrote in the second and third Ages, and is the most antient *Latin Ecclesiastical Writer*. The Heathen Historian *Ammianus Marcellinus* mentions the principal Authority of the Bishops of *Rome*, [*b. 15.*] But to return to the Testimony of the first Fathers: *Origen*, quoted by *Eusebius*, [*Hist. b. 2. c. 24.*] says that *St. Peter* came to *Rome*, and was there crucified with his Head downwards as he had desired. His Contemporary *Tertullian* calls *Rome* happy, because it was watered with his Blood. [*Scorp. c. 15. l. 4. contr. Marcion, c. 5. de bapt.*] He confutes the Heretics by the Tradition and Succession of the Bishops of *Rome* from *St. Peter*, who ordained *Clement*, [*Præscr. c. 36.*] *S. Irenæus* had done the same. *S. Optatus* urged the same against the *Donatists*, [*b. 2. p. 28.*] One Chair is the first of the Marks of the Catholic Church. In this one Chair *Peter* sat first, to whom succeeded *Linus*, &c. And again, p. 33. It has been proved that we are in the holy Catholic Church by the Chair of *Peter*, which is ours. *S. Augustine* employs this Argument in the same Manner. *S. Cyprian* calls *Rome* The Chair of *Peter*, &c. [*Ep. 55. ad Cornel.*] *S. Justin*, *Arnobius*, *Lactantius*, *Eusebius*, *S. Athanasius*, *S. Jerom*, *S. Chrysostom*, &c. in many Places testify the same. What does our mighty Champion oppose to so many concurring Evidences? That this is not mentioned in Scripture. Must we then reject all History which is not contained in Scripture? Catholics allege Scripture and Tradition for the Supremacy of *St. Peter* and his Successors. But his Journey to *Rome*, and his Foundation of that See, are Points known by historical Evidence, in which nothing can be more incontestable. Mr. B—— urges that Tradition is a Lyar, and alleges

alleges some false or uncertain Opinions of the Vulgar to prove it. Here he employs a wretched Equivocation in the Word Tradition. If he restrains it to bare popular Rumours without any sufficient Vouchers or Authority, he may justly brand them with the Epithet which he makes use of. But if he means by Tradition whatever is not mentioned in Scripture, he must cut off all History, and the Evidence of all our Senses. The Silence of the Acts of the Apostles as to St. Peter's coming to Rome is his formidable Battery. But he cannot be such a Stranger to that sacred Book as not to know that St. Luke, after giving a general History of the Apostles of the Church in the Beginning; afterwards confines himself in that Divine History to the Voyages of St. Paul alone, whose Companion he was. And Mr. B—— might as well infer from his Silence that neither St. Peter nor any of the Apostles, except St. Paul, preached any where at all after their Dispersion. St. Paul, he says, did not meet him at Rome, Acts xxviii, and never names him in the Epistles which he wrote from Rome. All this is many Ways accounted for. St. Luke might omit their meeting: or St. Peter was most probably then absent from Rome, preaching to other Nations; as he must have been a great Part of his Time, according to the Function of his Apostolic Mission. He might not be personally known to all those to whom St. Paul wrote, if he was then in Rome; or there might be many other Reasons of such an Omission. Our Author, by Way of a back Intrenchment when he shall be driven from the first, advances that if St. Peter was ever at Rome, he was never himself Bishop of that City. But unluckily for him, the same Authorities expressly affirm that he sat first in that Chair, and was succeeded by Linus, &c. The Primitive Fathers and Antient Councils call it unanimously, and at every Turn, the Chair of Peter, and cry out that Peter spoke by his Successors, &c. Much more might be said to destroy this Calumny: For the Episcopacy of St. Peter at Rome is proved by Monuments, Titles, Privileges, and Churches in that City, from the most early Ages of Christianity, the Tombs of the two Apostles always shewn there, and the unanimous Authority of all the Fathers and Christian Writers of all Countries, even those who lived nearest to those Times, and whilst Monuments of every Sort were extant. Moreover the Nature of the Fact so public, so interesting, so well known in those Times, and so little liable to Mistake, renders the Proofs more incontestable. An universal Scepticism must be settled in History before a Doubt can be moved about this Point: And we may with equal Reason pretend to call in question the Existence of Cæsar. Mr. B—— closes this Article with a Piece of Wit upon an old Chair in which several antient Popes had been crowned, and in which some think St. Peter himself sat: But the twelve Labours of Hercules were discovered in the Year 1662 to be carved on it. That Circumstance however seems of no Importance: For a curious Chair of the Heathens might have been afterwards made use of by Christian Saints,

as their Porphyry and fine Stone Monuments of the Dead are commonly used by Christians in those Countries where they abound. He says the Chair was discarded upon this Discovery. This will be no Proof that Popes sought to put a Cheat on Travellers by suffering the Piece of Antiquity to be shewn with that Epithet. At least, every Body may think of the History of the Chair what shall seem most probable to him: The Apostolic See of St. Peter will never be thought interested in it.

In several of the first Popes, our Historian is offended at the Title of Martyr sometimes given them. This indeed is omitted as to several in St. *Irenæus* and others: But it is given to some of those omitted by the former, in the *Liberian* Calendar, the most antient of all others, the last part of it being finished under Pope *Liberius*, and most of it seeming to be extracted from the Register of the *Roman* Church: Likewise in the Canon of the *Roman* Mass, than which the judicious *Bossuet* says nothing is more venerable, more antient or more incontestable after the Scriptures. The Sacramentaries of *Gelasius* I. and of St. *Gregory* confirm the same in some. Moreover, many who did not die by the Sword, have deserved the Title of Martyrs by Sufferings and Persecutions, as St. *Cyprian* shews [*Ep.* 37, &c.] The Popes were above all others, exposed to continual Dangers of Martyrdom whilst the Senate and many Magistrates were inclined to Persecution even under the most favourable Reigns. Mr. B----, with some modern *French* Critics, will have *Cletus* and *Anacletus* to be one and the same Man. If so, then the same holy Pope is commemorated on different Days, as St. *Agnes*, and some other Saints are. But *Orsi* [*b.* 2. n. 29. *T.* 1. p. 277.] shews them to have been distinct Popes, upon the Authority of the first Part of the *Liberian* Chronicle, written under Pope *Pontian*, and probably from a Public Register. See it in *Bucherius's* *Paschal Cycle*, or in *Bollandus* [*April* 21, p. 22.] The *Greeks* might easily be led into a Mistake by the resemblance of the Names, as *Eusebius* confounds every where *Novatus* and *Novatian*. The false Decretals of *Pseudo-Isidore* cannot be charged on the Popes, as our Author owns p. 10, being notoriously the Invention of some *German* mean Impostor of the ninth Age. Pope *Nicholas* I. and others have quoted them, believing them Genuine, but no Pope ever gave any Sanction to them, not even those who authorized the Editions of the Decretals, as *Reiffenstuel*, *Smaltzgruben*, *Van-Espen* and other Canonists prove, and as *Mabillon* takes notice, [*Tr. on Monastic Studies*.] A Thing they might have as easily done as have made the new Decretals. This alone is a plain Proof that none of them thought of countenancing any Forgery, nor looked upon them as the Stays of their Supremacy, which was certainly as well established in the ninth Century when they appeared as at present. Mr. B----- himself dates this Supremacy from Pope *Zozimus* or at least from the Tyrant *Phocas*, long before the false Decretals. No sooner was the Im-

posture

posture of those Letters discovered, but the Writers of the very See of Rome were the first to demonstrate it, as may be seen in *Baronius* and in all other learned Men in that Communion. So black a Calumny as that of employing Forgeries for its Ends, (which Doctrine and Practice the Church has ever detested) is retorted on its Author unless he is able to support what he advances: And the Proofs ought to be proportioned to the Charge. But every Thing may be expected from an Author who sticks not, *notoriously* and *in the Face of the Sun*, to *knowingly* and *designedly* Falsify and Misrepresent the Doctrine of the Church, and the Writings of the Antients: Of which, this his Performance is a continued Tissue of Examples. To even Point them out would require Volumes as large as his, and more leisure to Copy them than I could be Master of. I am extremely sensible how grievous the Charge is of designedly or maliciously falsifying the known Truth, especially in Points of the utmost Consequence; how great an Affront such a Crime is against the God of Truth, what an Insult to Mankind, and Offence against Society or the Intercourse of Men with one another, essentially depending on the Laws of Sincerity and Truth. But he who sticks not to so daringly expose himself to the World, is the Publisher of his own Disingenuity. Indeed his Romantic Stories make us remember the Remark of *Cicero*, that *when a Man has once pass'd the bounds of Modesty; he becomes compleatly Impudent*. When I read such false Imputations in a Protestant Author; I presume him sincere, but imposed upon. But I cannot see how this can be the Case of Mr. B---- how fain soever I would persuade myself so. For having been educated in the Catholic Schools he could not but know that, though some private Divines think that the Pope, by the assistance of a special Providence, cannot err in Decisions of Faith solemnly published by him, with the mature Advice of his Council or of the Clergy and Divines of his Church: Yet that this is denied by others; and that the learned *Bossuet*, and many others, especially of the School of *Sorbon*, have written warmly against that Opinion; And that no Catholic looks upon it as an Article of Faith or Term of Communion. It is the Infalibility of the whole Church whether assembled in a general Council or dispersed over the World, of which they speak in their Controversial Disputations. Yet this Writer at every Turn confounds these two Things together, onely to Calumniate, and to impose on the Public. If he had proved that some Popes had erred in Faith, he would have no more defeated the Article of their Supremacy, than he would disinherit a King by arraigning him of bad Policy. The Catholic Faith teaches the Pope to be the Supreme Pastor of the Church, established by *Christ*, and that this Church founded by *Christ*, on a Rock, shall never be overcome by Hell, or cease to be his true Spouse: For He has promised that his Spirit shall direct it into all Truth to the End of the World. But Mr. B---- never found the Infalibility of the Pope in our Creed, and knows very well that no such Article is proposed by the Church, or required of any one.

Therefore

Therefore the whole Chain of these Boastings which is conducted throughout his Work, falls to the Ground. They indeed are onely founded in other Slanders, I wish I could have said Mistakes. None of the Facts which he Misrepresents, shew any Popes to have erred in Faith. In the Life of St. *Clement*, because that Pope exhorted the *Corinthians* to Peace and Union he infers that he claimed no Jurisdiction: As if St. *Paul* and *Christ* himself did not use Exhortations and Intreaties to Sinners, without any Prejudice to their Authority, and even infallibility? How many has this present Pope *Benedict* XIV addressed both to the whole Church, and to particular Places and Persons? On Pope *Victor* p. 36. he triumphs pretending that he approved the Prophecies of the *Montanists*. It is true that he was at first deceived by relations of their Austerities and pretended Sanctity. And how easy was this about Things which passed in *Phrygia*, in a very Distant Part in the East? He therefore dispatched Letters of his Peace and Communion to the pretended Prophets, and thus received them and their Prophecies: But was immediately better informed by the Arrival of *Praxeas* from that Country, what sort of Persons they were, and recalled his Answer to their Letters. This we learn from *Tertullian* when he was himself a *Montanist* [*l. adv. Prax. c. 1.*] By this Account of an Adversary the Pope was onely deceived in a Personal Fact, not in any Point of Faith: He never approved any false Doctrine in them, but as soon as he heard of their Errors, he condemned both their Persons and their pretended Prophecies. The best Critics think that *Montanus* and his Followers did not Advance any Heretical Doctrine at first, but began first by Hypocrisy to gain a Reputation. At least, the Pope shews by his very Conduct that he was not informed of their Errors when he granted them his Communion. For he learned from *Praxeas*, not any new Point of Faith, but only Informations about Persons and Facts. I wonder our Historian would mention this History, lest his Reader should take Notice that this early Pope extended his Jurisdiction into the most remote Provinces in the East, and that he was appealed to from thence. Mr. B----- seems to own that Pope *Victor* challenged an Universal Jurisdiction in threatening to Excommunicate the *Asiatics* for celebrating Easter on the same Day with the *Jews*; for he calls this the first Essay of Papal Jurisdiction p. 37. The Cause was judged afterwards by the general Council of *Nice* sufficient to deserve a Censure: But Charity recommended Toleration; and on the Remonstrance of St. *Irenaeus*, St. *Victor* suspended the Execution of that Sentence, as *Eusebius* expressly writes, [*hist. l. 5 c. 24.*] How then could Mr. B--- infer that no one regarded the Excommunication of *Victor*; for all continued to Communicate with the *Asiatics*, as before? Why, so did *Victor* himself and his Successors till that People was reclaimed by mild Condescension: For this Pope either did not actually Excommunicate them, or if he did, he immediately recalled the Sentence, as is Evident from *Eusebius*.

Eusebius. At least *Polycrates* and the other *Asiatics* were not disposed to acquiesce, resumes our Historian; and therefore they did not own his Jurisdiction. His Consequence is no Ways just. They might have submitted, had the Sentence been actually pronounced. If they had not done it, many are *Rebellious* against lawful Superiors, or may think a lawful Superior exceeds his Authority, or abuses it beyond the bounds of Reason. The *Asiatics* were blameable; but thought they ought to be indulged in a Point of Discipline, out of Veneration to their first Founder *St. John the Evangelist*. *Christ* established a Government in his Church to preserve Order and Unity: Yet particular Churches have their Rights, which the superior Authority is not to invade, but to Maintain. Mr. B- - , in the Life of *St. Fabianus* p. 50. repeats his usual Slander that the belief of the Infalibility of the Pope is an Article of our Faith, and that to deny it *would, in these Days, be deemed heretical*, etc. Could Impudence itself advance a more notorious Falsehood? Much less are Deliberation, Advice of his Clergy and the like means which Prudence prescribes in Affairs, esteemed less necessary in the Papal Consistory now than in the Days of *Fabian* and *Cornelius*, as is ironically insinuated p. 50. and 53. Mr. B---- remembers a greater Council of Bishops convened at *Rome* by Pope *Benedict XIII* than that which was held by *Cornelius* which gave Occasion to his Exclamations. Nay, the Pope's Ordinary Consistories or Congregations may be called very venerable and learned Councils, without which he does nothing of greater Moment.

LETTER III.

On Pope Stephen, the Author's Plagiarism, and the Roman Breviary.

ALL the Actions of Pope *Stephen* are most grossly misrepresented by our Historian. The first is, the Affair of *Marcian*, Bishop of *Arles*, primate of *Gaul*, a *Novatian* Heretic. The *Gaulish* Bishops wrote to the Pope, *Stephen*, to beg that he might be deposed, and to *St. Cyprian* in *Africa*, to intreat the Concurrence of his Zeal. *St. Cyprian* having no Jurisdiction in *Gaul* could do no more than join the Clergy of *Gaul* in soliciting *St. Stephen* by a Letter [ep. 67. ed *Pam.*] in which he says: *It is necessary that you send most ample Letters to our fellow Bishops in Gaul, that they no longer suffer the obstinate Marcian*

to insult our College. --- Write to the Province and to the People of Arles Letters by which Marcian being excommunicated, another may be substituted in his Place. --- Acquaint us, if you please, who shall have been placed in the See of Marcian, &c. Could he in more exprefs Words give Testimony to the Jurisdiction of St. Stephen in Gaul? How can our Author represent St. Cyprian equal to him in this Affair? *Dirigantur in provinciam et ad plebem Arelate consistentem a te litteræ, quibus absento Marciano, alius in locum ejus substituat.*

The Second Action recorded of St. Stephen, is as follow: *Basilides* and *Martialis* were deposed in a Synod: *Basilides* resigned his See: But afterwards going to Rome, says St. Cyprian ep. 68. he deceived our Colleague Stephen at a distance, and ignorant of the Truth which was concealed from him, that he might be unjustly restored to the Bishoprick from which he had been justly deposed. --- *Ut ad superiora peccata ejus fallaciæ et circumventionis crimen accesserit.* He returned Home with Letters of Restitution from the Pope. The Spanish Bishops consulted St. Cyprian, who answered in the Words just quoted, that they were to be regarded still as justly deposed because the Sentence of Stephen was Subreptitious, and obtained by Fraud: For *Martialis* claimed Restitution with *Basilides*, their Cause having been pretty much the same. *Pamelius* and others infer the Supremacy of the Pope from the Recourse of *Basilides* to him to be restored, and from St. Cyprian's Answer, in which he supposes the Authority by onely alleging the Craft and Cheat by which the Sentence had been obtained. Mr. B--- gives an opposite Turn to this whole Affair, and pretends that the Spanish Bishops denied the Supremacy of the Pope by refusing to acquiesce, and by Writing to St. Cyprian. But the Reason is specified; because the Pope had been notoriously circumvented by Fraud. On which Account, we cannot doubt but he was afterwards better informed by them, and their Proceedings confirmed.

But the chief Action of St. Stephen was his Zeal against St. Cyprian about the Validity of Baptism given by the Heretics, which the African erroneously denied. Mr. B--- pretends that St. Stephen fell into the contrary Error, and affirmed all Baptism given by Heretics, tho' not in the Name of the Trinity, to be valid, even that of the *Montanists* and *Marcionites*, which was afterwards condemned by the whole Church. No Slander that ever was invented against any Pope, can escape our Historian. But the Ancients universally clear St. Stephen, and expressly say that he defended the pure Truth, and the genuine Tradition of the Church from the Apostles. This is the Testimony of *Eusebius* [hist. b. 7. ch. 3.] of St. *Augustine* [l. 5. de bapt. c. 23.] and in many other Places; of *Vincent of Lerins* [Comm. c. 9.] etc. The Words indeed ascribed to him by St. Cyprian are very general [ep. 73. 74.] *From whatsoever heresy.* But *Firilian* himself, his warmest adversary, adds this qualification, *Having invoked the Trinity of Names of the Father, Son and Holy Ghost* [ep. 75. ad cypr.] The Conduct of St. Stephen in that Affair was highly applauded by St. *Augustine*, and by all

all Antiquity, both in his Zeal for the Truth which was soon after canonized by the great Councils of *Arles* and *Nice*, and in his charitable Toleration to gain those who were engaged in an Error, when their Heat should be cooled. On the contrary, both the Opinion and Conduct of his Antagonists have been always universally disapproved. St. *Cyprian* atoned for his Fault by his great Merits and Martyrdom; and certainly he would not have resisted if he had seen a Definition published and received by the Church. At least St. *Stephen* published no Decree in the Matter: For a private Letter is not such, and his Answer onely was; *Let nothing new be introduced, but let that which has been delivered down to us, be maintained*, as St. *Vincent of Lerins* gives his Words. The Respect which we owe to the Names and Virtue of St. *Cyprian* and *Firmilian* oblige us to draw a Curtain over these Faults, as St. *Augustine* admonishes us, speaking of *Firmilian*: *I will not touch upon what he in Anger let fall against Stephen* [l. 5. de bapt. c. 25. p. 158.] Yet Mr. B---, far from excusing, loudly proclaims and canonizes their Excesses against St. *Stephen*, whose indisputable Glory it was to have maintained the Truth with equal Zeal and Charity. Of which *Vincent of Lerins*, an antient, most learned and judicious Father, writes thus [common. p. 351.] *Pope Stephen of blessed Memory, Bishop of the Apostolic See, stood up, with his other Collegues indeed, but more than the rest, thinking it fitting, I believe, that he should go beyond them as much by the Ardor of his Faith, as he was above them by the Authority of his See.--- The holy and prudent Man understood that the Rule of Piety admits nothing new, but that all Things, with the same Fidelity with which they were received, are to be also delivered down to our Children, and that we are not to draw Religion to our Fancy, but to follow it in all Things.* Mr. B--- cannot produce one antient Father or Writer who does not extol St. *Stephen*, and condemn St. *Cyprian* both for their Doctrine, and for the Manner in which they carried on the Contest. Can he read St. *Cyprian* himself, and find any other Excuse for him but that which St. *Augustine* so often repeats? That he compensated his Fault by his abundant Charity, and by his Martyrdom? [See St. *Aug.* l. 1. de bapt. c. 18. p. 94. T. 9. &c.] Had St. *Cyprian* seen the Decision of the Church in that Controversy, we cannot doubt of his Docility and Submission, from the Principle which he lays down for such Cases, [l. de Unit. eccl. p. 83. and ep. 55.] Nay, St. *Augustine* was persuaded from his Virtue that he actually receded from his Error when the heat of the Contest was over, and he began to enter into himself. At least by St. *Stephen's* condescension, no Sentence or Definition was then pronounced, and Peace, and Charity in mutual Communion were preserved betwixt them, as St. *Augustine* often repeats. *Stephen*, says he, *thought of Excommunicating them---but being endowed with the Bowels of Charity, he determined to remain in Union.---The Peace of Christ overcame in their Hearts* [l. 5. de bapt. c. 25.] How then could Mr. B--- write p. 70, that *Stephen* transported with
Rage,

Rage,---cut off from his Communion all the Bishops who had assisted at the Council of Cyprian, &c.

The Adversaries of the Popes ought, from their Principles, to be rather angry with St. Cyprian whose Opinion in condemning the Baptism, Orders and other Sacraments of Heretics as invalid, was founded in his extreme Aversion to Heresy or Schism, even for the smallest Differences in Faith, as in the *Novatians*: Whence he called St. Stephen a Favourer of Heretics. But they forgive every Thing if it carry any Opposition to a Pope: and they pretend from this Dispute, that St. Cyprian did not Acknowledge the Supremacy of the Pope: in which our Author founds an imaginary Triumph. But does a Rector of a Parish deny the Jurisdiction of a Diocesan if he engages in a Contest with him about what he thinks a Privilege or Right? If St. Cyprian and Firmilian used sarcastical Insinuations of too arbitrary proceedings, this shews in them a great Frailty and Passion, on which Account St. Augustine would have a Veil drawn over it for their Sake: But it can never be construed a shaking off the Authority. We have seen in our own Memory, and read of, Contests with the holy See, carried on with warmth, and often with indecent Passion, by those who were ready to lay down their Lives for its Supremacy. Witness the great Bishop of Meaux, Bossuet, who wrote so strongly for this Supremacy; yet lent his Pen, and with great heat, to a Party engaged in the warmest Debate against that See, in his Defence of the Declaration of the French Clergy. St. Cyprian even when he was most vehement, tacitly owns the Jurisdiction of the Pope, when he says in his Council: *Let none of us set up for Bishop of Bishops.* No Pope ever took that false Title for various essential Reasons. But S. Cyprian in his Anger tacitly means by it the Use which S. Stephen made of his superior Authority over other Bishops, which he in his Heat unreasonably thought strained by him into Oppression. For though the Question is a Matter of Faith, S. Cyprian and his Partisans took it falsely to onely belong to Discipline: Whence he imagined those Churches which were in Possession of the Practice of rebaptising all Heretics, ought to have been suffered to retain their Custom. But by this ironical Title he evidently shews that S. Stephen claimed and exercised a Supremacy or superior Jurisdiction: Nor does he deny such an Authority, which if he could have done, he certainly would never have spared. He therefore acknowledged it, though he thought it stretched too far in compelling Churches to change what he imagined to be their particular and antient Discipline: Which was his erroneous Notion of the Question in debate. Firmilian likewise, in his indecent Heat, owns that S. Stephen challenged that Superiority in the Church, nor does he dare to dispute it, but onely makes a groundless Reproach as if S. Stephen had urged it with boasting: Stephen, says he, [*Ep 75. ad Cypr.*] *boasts the Eminency of his See, and alleges his Succession to S. Peter, on whom the Foundations were laid.* On other Occasions S. Cy-

Cyprian directly establishes the Supremacy of the Bishop of Rome. Speaking of the Schismatics who had fled from Carthage to Rome, he says: *They presume to sail to the Chair of Peter, and to the Head Church, the Source of Sacerdotal Unity—whither Perfidy cannot find Access.* [Ep. 59. ed: Pam: p. 265.] He calls it in another Place, *The See of Peter, and the Origin of the Sacerdotal Chair.* [Ep. 55. ed: Pam: als 59. p. 243.] He says that all Heresies take their Birth from hence, *because Men do not go to the Source of Truth, to the Head, to the Doctrine of the Heavenly Master — The Road is plain and short, pointed out to us by the Words of Christ to Peter: Thou art Peter, &c.* [1. de Unit. Eccl. p. 76.] In that same Book he places the Centre of Unity in the See of Peter: 'For, says he, *Christ has built his Church upon one who is Peter: and has placed one Chair. He has indeed given to all Bishops the full Participation of Power equally to govern their Flocks, all deriving their Authority from Christ: But the Beginning arises from Unity in Peter.*' Where he means an Unity of Jurisdiction, not in Words only, or in a bare Symbol of Unity, which could be of no Effect, and would neither answer the End, nor the Institution, nor the Distinction implied by such a Foundation in one. The learned Protestant Divine and Historian *H. Dodwell* confesses [Diff. Cypr. 7.] that *S. Cyprian* evidently places his Principle of Unity in such a Manner that the Supremacy must necessarily follow from it: Which is confirmed in stronger Terms by the French Calvinist, *Armand de la Chapelle*, T. 10. p. 35. In examining this historical Point I had almost launched into a controversial Dissertation: wherefore I check myself. For it is not my Design to gather or set in their true Light, the Proofs which Catholics produce in Favour of the Supremacy of the See of Rome. I confine myself to consider the History before me. Mr. B——r, p. 65, quotes an oratorial Elogium of *S. Gregory Nazianzen*, [Or. 18. p. 28.] in which he says *S. Cyprian* presided over all Nations; But he forgets to add the Close of the Period, *wherever his Fame or Admiration is carried.* The Orator is speaking in that whole Page of the Lustre of his Virtues, and says he shone by them and by his Learning over all Nations. What Affinity has this with the Expressions of the Prerogatives of the Apostolic See of Rome in the Fathers?

It is neither your Desire, nor my Inclination to follow this Historian throughout his Work, which it would be too tedious a Task, and a great Loss of Time to even read over. In cursorily turning over the Leaves I continually observe how he borrows Quotations, often in the Lump, from others, especially from *Tillemont* or *M. d'A——*: I was stopped, p. 79, by finding *S. Basil on Synods* among the Quotations. I have often read the Works of *S. Hilary* and *S. Athanasius* which bear that Title. But whoever has been the least conversant in the Writings of the Fathers, or in the Histories of their Works, must know too well those of *S. Basil* not to be startled at such a Novelty: For no Treatise was ever ascribed to him under that Title, or on such a Subject. I

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took it at first for an *Erratum* of the Printer; but found a long *Diseant* upon it, all built upon the same Mistake, and S. *Basil* often named. An Author a little conversant in the original Writers would have been incapable of such a Blunder. *O Imitatores servum pecus.* The Truth is that Mr. B—— mistook S. *Basil* for S. *Athanasius*; Nor do I charge him herein with any wilful Infidelity. But he is evidently guilty of one in this Passage when he accuses *Baronius* of corrupting designedly S. *Basil's* Text, against all Laws of Honour and Honesty. He had read I suppose in *Tillemont* that *Baronius* was led into a Mistake by the old faulty Latin Translation, which *Montfaucon* has rectified in his late Version p. 758. How could he improve this into a wilful Infidelity of *Baronius*, with all his own unaccountable Blunders, which draw his *Invectives* upon himself? Mr. B—— follows the marginal References of *Tillemont* so servilely as to quote from him, I suppose, the same old Edition of S. *Athanasius de Synodis*, [p. 918.] though every where by his Blunder under the Name of S. *Basil*.

His boasted Defence of *Marcellinus* against the Church of *Rome* itself, as he says p. 80, is all borrowed from the Writers of that Church, who unanimously, long before him, have refuted the false Acts of his Fall coined from the Forgeries of the *Donatists*. See *Natalis Alexander, Tillemont, Orsi, &c.* All his other great Discoveries of false Legends, &c. are evidently pirated from the same Authors, who furnish him the Proofs and Reflections which he boasts of, as every one who has read them plainly sees. Nothing is his own besides the continual Misrepresentations of Facts and Corruptions of his Authors. It would require Volumes to follow him through all his Slanders, which are sufficiently cleared and overthrown by the naked Truth drawn from the original Writers in our Church-Historians, as *Natalis Alexander, Tillemont, Ceiller, Orsi*, the learned Authors of the Acts of the Saints, &c. to whom I refer you in whatever Parts you desire to be satisfied.

I only beg Leave to make some general Observations. And first, That it is very unjust to charge the Popes or the Catholic Church with countenancing knowingly false Legends, seeing all the Divines of that Communion unanimously condemn all such Forgeries as Lyes in Things of great Moment, and grievous Sins; and all the Councils, Popes, and other Bishops, have always expressed the greatest Horror of such Villainies, which no Cause or Circumstances whatever can authorize, and which in Things relating to Religion are always of the most heinous Nature. Hence the Authors when detected, have been always punished with the utmost Severity. Dr. *Burnet* himself confesses that those who feigned a Revelation at *Basil* (of which he gives a long Detail with false Circumstances in his Letters of his Travels) were all burnt at Stakes for it: Which we read more exactly related by *Surius* in his Commentary of his own Times. The Truth is, that many false Legends of true Martyrs were forged by Heretics, as we see in those of S. *George* con-

demned by Pope *Gelasius I*, as many false Gospels were soon after the Birth of Christianity, of which we have the Names of near 50 extant. Other wicked or mistaken Persons have been sometimes guilty of a like Imposture. A Priest at *Ephesus* forged Acts of *St. Paul's* Voyages out of Veneration for that Apostle; and was deposed for it by *St. John the Evangelist*, as we learn from *Tertullian*. To instance Examples of this Nature would form a complete History. For the Church has always most severely condemned all manner of Forgeries. Sometimes the more virtuous and remote from Fraud a Person is, the more unwilling he is to suspect an Imposture in others. Some great and good Men have been imposed upon by Lyes, and have given Credit to false Histories: but without being privy to the Forgery, and nothing erroneous, dangerous, or prejudicial, was contained in what they unwarily admitted. However, if Credulity in private Histories was too easy in any former Age, certainly Scepticism and Infidelity are the Characters of this in which we live. No Histories except those of Holy Scripture are proposed as Parts of Divine Revelation or Articles of Faith: all others rest upon their bare historical Authority. They who do not think this good and sufficient in any Narrations, do well to suggest modestly their Reasons: yet may look upon them at least as Parables, and leave others the Liberty of judging for themselves without Offence. But *Mr. B——* says, p. 177, *The Roman Breviary is the most authentic Book the Church of Rome has after the Scripture — It would be less dangerous, at least in Italy, to deny any Truth revealed in the Scripture, than to question any Fable related in the Breviary.* Catholic Divines teach that every Tittle in the Holy Scriptures is Sacred, Divinely Inspired, and the Word of God, dictated by the Holy Ghost. Even the Definitions of General Councils do not enjoy an equal Privilege. They are indeed the Oracles of an unerring Guide in the Doctrine of Faith, which Guide received together with the Scriptures, the true Sense and Meaning of the Articles of Faith contained in them, and by the special Protection of the Holy Ghost, invariably preserves the same, by Tradition from Father to Son, according to the Promises of *Christ*. But the Church receives no new Revelations of Faith, and adds nothing to that which was taught by the Apostles. Secondly, Its Decisions are not supernaturally infallible in Matters of Fact, as the Scripture-Histories are, but only in Matters of Faith. Nor do Catholics say that its Expressions even in Decisions of Faith are strictly dictated by the Holy Ghost, or suggested from him by an immediate Revelation or Inspiration, but only that the Church is directed by his particular Guidance according to his Divine Truths revealed to, and delivered to his Church by, his Apostles. As to the *Roman Breviary*, the Prayers consist, for the greatest Part, of the Psalms and other Parts of the Holy Scriptures, to which the same Respect is due which we pay to the Divine Books. The short Lessons from the Homilies or other Works of approved Fathers, especially those Fathers
who

who are mentioned by *Gelasius I.* in his Decree, carry with them the Authority of their venerable Authors. As it was the Custom in the primitive Ages to read in the Churches or Assemblies the Acts of the most illustrious Martyrs, of which frequent Mention is made in those of *S. Polycarp*, &c; some short Histories of the Martyrs and other Saints have been always inserted into the Breviary, to which only an historical Assent is due. Whence they have been sometimes altered and amended. These are chiefly such as were judged authentic, and probable by the Cardinals *Baronius* and *Bellarmin* who revised these Lessons in the last Correction under *Clement VIII.* *Gavant*, who was himself one of the Revisers of the Breviary, and Secretary to the Congregation, writes thus: [*In Breviar. Sect. 5. c. 12. n. 15. p. 18.*] *The Second Lessons from the Histories of the Saints were revised by Bellarmin and Baronius, who rejected what could be justly called in question. In which difficult Task they thought it best to restore the Truth of History with the least Change possible, and to retain those Things which had a certain Degree of Probability, and had the Authority of some grave Voucher, though the contrary Sentiment had perhaps more Patrons. In computing the Years of the Popes the Chronology of Baronius was judged the most exact, and retained.* Historical Facts no ways revealed or contained in Scripture cannot be made an Object of Divine Faith. If edifying Histories are inserted into the Church Office, they stand upon their own Credit. Such only ought to be chosen which are esteemed authentic: This Rule has been always followed when any were compiled. If the Compilers are found afterwards to have been mistaken, it is no where forbid to correct them. This has been often done by the Order of several Popes. *Mr. B——* sees this attempted by those *French* Historians whom he has before him. On which Account, I suppose, he restrains his Remark to *Italy*. But can he be ignorant that the Learned Men in *Italy* do the same in all their Works? The learned *Dominican Joseph Orsi*, Secretary to the Congregation of the *Index*, a Person highly esteemed by the Pope, in his excellent Church-History, dedicated to his Holiness, much commended by him, Cardinal *Querini*, and all others at *Rome*, corrects frequently Histories read in the Breviary; and the Popes have ordered several of them to be reformed. How then can any one say, that in *Italy* it would be safer to deny any Part of the Scripture than an History in the Breviary? Every one may believe or disbelieve, according to his own Opinion of the historical Evidence, the Circumstance of the Snow in the Dedication of the Basilic of *S. Mary the Greater*, &c. As to the Baptism of *Constantine the Great*, *Mr. B——* only follows *Tillemont* and many other Catholic Historians in subscribing to the Account given by *Eusebius*, which is adopted by *Orsi*, &c. As to the Donation of *Rome* to the Popes by *Constantine the Great*, it is certain from the Letters of *S. Gregory the Great*, &c. that the Popes possessed, by Donations, very large Estates not only in *Rome* and other Parts of *Italy*, but also in *Sicily*,

Gaul, &c. which enabled them to perform very great Charities even in the East, as we find they had been accustomed to do from the first Ages. See the Lives of *S. Clement*, *S. Dionysius*, &c. It is also certain that their Sovereignty in *Rome* was not an unjust Usurpation, during the Troubles of *Italy*; for it was at least confirmed to them by the Emperor *Charlemagne*, as *Natalis Alexander* himself proves: and the greatest Part of their other Territories was the famous Legacy of the virtuous *Maud*, Countess of *Tuscany*. That Pope *Sylvester* presided by his Legates in the Council of *Nice* see well proved by *Dom Ceiller*. He and *Orsi* may be compared with our Author, and both confronted with the original Writers, in the Histories of the other Councils and controverted Facts, by those who desire to be informed of the Truth.

LETTER IV.

On the Intention in the Administration of a Sacrament: On Confession of Sins: False Reliques: Pope Damasus.

AS Mr. B— puts on every Shape to oppose all Decisions of the Church, he seems p. 96 to make an Apology for the *Donatists* re-baptising Heretics, after that Error was condemned by the great Council of *Arles*, when all such to whom that Decree was sufficiently notified, could not be excused from Heresy. The Author makes, in this Place, a bitter Digression against the Necessity of an Intention in the Minister of a Sacrament, to confer it, which he calls an impious and Unchristian Doctrine. If he would read *Juenin* or *Piette* on that Question, he would learn that he does not distinguish Articles of the Catholic Faith from the Opinions of some Schoolmen. But all of them teach that the Mercy of God would some Way or other provide for the Salvation of a Person so absolved, with a Defect in the Minister onely. By which *Proviso* all his Absurdities fall to the Ground. Indeed a Desire of the Sacrament, with all necessary Conditions of Contrition, will supply the Want of it, as *S. Ambrose* says of *Valentinian the Younger*, who was murdered whilst onely a Catechumen, and as *S. Dionysius* of *Alexandria* determined in a memorable Example, in *Eusebius* [*Hist. b. 7. ch. 9.*] From which we learn that we ought not to be scrupulously anxious about the like Conditions of Salvation after a prudent Care and moral Certainty. Such a practical Certainty suffices in our Spiritual no less than in our Corporal Concerns, and our Present Condition does not admit any greater, unless Mr. B— would carry *Pyrrhonism* as far as its first Author did who pretended

tended to doubt whether he met a Waggon when he saw it before him, and would not make Way for it: by which Phrenzy he would have been often killed, if his Friends had not hawled him out of the Danger, as *Diogenes Laërtius* relates.

It is something surprizing to find in our Author the Repetition of the usual Calumny, that the Confession of Sins to a Priest is an Encouragement to Sin. He knows that the Sacrament of Penance essentially requires, and is compounded of, all the different Acts of Penitence, as its Ingredients or constituent Parts, each of which, even taken singly and out of the Sacrament, is a powerful Antidote against Sin: Such are fervent Prayer, the most rigorous Self-examination, a most sincere Sorrow and Detestation of Sin above all Things, a firm Purpose of never sinning, and of shunning all dangerous Temptations and Occasions, and of employing the most effectual Preservatives and Remedies both general and particular; the Encouragement, Advice and Instructions of an impartial Director, a Person usually well experienced in the Spiritual Warfare; immediate actual Restitution of all Injustices whether in Words or Actions, &c. Experience also daily shews that nothing is a more effectual Curb to Vice than this Sacrament, which its very Adversaries themselves have often acknowledged. The *Protestants* had no sooner laid it aside than they found a general Neglect of daily Prayer, and an almost universal Depravation of Manners visibly to succeed among them, as *Luther* [*Postil. in Dom. 1. Adv.*] and *Calvin* [*l. de Scandalis*] themselves complain. Dr. *Bristow* observes, [*Motive 47.*] that it was not onely the Observation of *Erasmus*, but also the common Remark of every one in *England*, that as Men shook off the Yoke of Confession by joining the Reformers, they became notoriously more loose in their Morals. Hence the Virtuous were strangely disturbed and afflicted in Mind to see Ignorance, Sloth in Virtue, and barefaced Immorality, reign in so horrible a Manner, as is testified by other faithful contemporary Writers, [*Diar. Coll. Duac. T. 2. p. 19.*] The chief Source of these Disorders was, the Want of Confession. This the *French Calvinists* solemnly acknowledged when several Cities of them petitioned their Leaders that it might be restored, at least by a human Law, for the public Safety and Benefit, alleging that since it had been abolished, Probity, mutual Confidence, and Restitution for Injustices committed, were scarce any longer to be heard of. This is related by *Sainte Marthe* [*Tr. on Confession,*] and by *Bourdaloë* [*Sermon on the 13th Sunday after Pentecost.*] The *Lutherans* in *Germany* confessed the same in the most public Manner. The famous *Dominic Soto*, the learned Divine, was Witness to this whilst at the Imperial Court in *Germany*, in Quality of Confessarius to the Emperor *Charles V.* Thus he writes in his Comments on the fourth Book of the Master of Sentences [*in 4. dist. 18. qu. 1. art 1.*] ' They declared this publicly in my Presence. Upon this Account ' the illustrious City of *Nuremberg* sent an Embassy to *Cæsar*, request-

ing that Auricular Confession might be established among them by an Imperial Law: saying they had learned by Experience, that since it had been laid aside by them, their Common-wealth was over-run with Sins against Justice and other Virtues, heretofore unknown in their Country. The Petition onely moved the Court to Laughter, as if an Imperial Law could compel Men to the Confession of the Secrets of their Consciences. The very *Mahometans* have learned by Experience in their Christian Slaves that nothing is a stronger Check to Sloth, Dishonesty, and every Vice, than frequent Confession. A late ingenious Protestant Author gives the following Testimony, extracted from, *A compleat History of the Pyratyckal States of Barbary, viz. Algiers, Tunis, Tripoly, and Morocco. By a Gentleman who resided there many Years in a Public Character.* Printed in London, 1750. 'The Algerines prefer Slaves of the Roman Catholic Religion to any other, believing that Auricular Confession tends to make them more Honest and Obedient; for which Reason the Masters are for having them confess weekly. Several even inform the Confessors of any Misbehaviour of their Slaves, and see them brought to the Churches at Christmas, Easter, and Whitsunday, making a short Inquiry afterwards if they have been confessed.'

On the Story of *Cæcilianus* whilst onely the Deacon at *Carthage*, reprimanding the Lady *Lucilla* for kissing the Bone of a pretended Martyr before she received the Eucharist, Mr. B----r cries out p. 89. *An undeniable Proof that the Worship of Reliques was at that Time disapproved by the Church.* He calls it the relique of a Martyr. His Author *St. Optatus* b. 1 n. 16, does not say of a Martyr, but, *of I know not who, if it was of a Martyr;* and again, *The Bone of I know not what Dead Man, and if it was of a Martyr, at least it was of one not yet declared and approved. Os nescio cujus hominis mortui, et si Martyris, sed necdum vindicati,* p. 17. The learned Protestant *Casaubon*, in his Notes on this Place, takes Notice with *Baronius*, that it was then forbid for any to regard as Reliques the Bones of any Martyr unless he was declared and approved such by the Bishop, quoting for the Reason the Testimony of *St. Augustine* who [*l. de Opere Monach, c. 28.*] says: *Some Vagabonds shew the Members of Martyrs, if they were of Martyrs.* This Precaution therefore was necessary to prevent Cheats and Superstition. *Albaspineus*, in his Note on *Optatus*, takes Notice that the Priest before Distributing the Communion, in the Name of all the Congregation, kissed the Altar for the sake of the Reliques contained in it. This Lady would kiss her private Reliques not approved: and therefore she was reprimanded. *St. Optatus* would not have always added, that it was not a declared Martyr, had not this been the Reason of the Rebuke. The passage is a clear Proof of the Veneration of Reliques, which *Dr. Middleton* will teach our Author to have been then the unanimous Doctrine and Practice of those Ages, from *St. Augustine*, *St. Ierom*, *St. Paulinus*, and even from the Martyrdom of *St. Polycarp*. In the

the same Age *Paula* and *Eustochium* wrote thus to *Martella*: *We venerate every where the Sepulchres of the Martyrs, and applying the sacred Dust to our Eyes, we touch it if possible, with our Mouth.* Our Author pleases himself wonderfully with frequent Jeers about the Reliques of Saints, which he pretends not to be Genuine. But these would arraign only the Diligence and prudence of certain particulars if they were true: and no Ways affect the Doctrine of the Church. The Canons of Councils and the severe Precautions of the Pastors in this Particular are their Justification. If the same Relique be thought to be in different Places, the one may be the Relique of some other Saint, and probably of the same Name. If it should happen to not be a true Relique, the Devotion is the same to God and to his Saint to whom it is referred. To excuse such a Veneration from Superstition or Rashness, a prudent Assurance that it is a Genuine Relique, is sufficient. Where a Person proceeds upon such Grounds he has no Reason to entertain any farther Scruple. If a Person should take off his Hat at a wrong Chair, or to another Person instead of his Lord or the King, would not his Honour be equally agreeable to him for whom it was intended? Would Mr. B---- condemn a Clergyman who rebaptized a Person that had before received that Sacrament, but whom he judged, upon prudent Grounds, to have never been baptized? In the Crusades many Reliques were brought into Europe from the Churches of the East. If a Mistake sometimes happened on such an Occasion in the bare Name, would the Consequence be of so great Importance? The People may have prudent Grounds and sufficient Evidence for their Opinion and Practice. But the Historian sometimes imagines that he disproves the very existence of some Saints named in our Martyrologies. His Triumphs are very idle. If he finds some Circumstances or Stories in their Lives which are looked upon by Catholic Critics as doubtful or false, this no Ways amounts to what he pretends. The Names of those very Saints, and their Martyrdom are attested in most authentic Monuments, and in a well grounded Tradition of several Churches. To avoid his usual Equivocation, I mean by Tradition, not that which is Apostolic or of Doctrine, but that of Facts; but which when well grounded, and of several united Channels, forms a competent Evidence. We have extant some very antient Martyrologies, as that called the Calendar of *Liberius* or of *Damasus*, the first Part of which seems to have been written under Pope *Pontian*, the rest under the Emperor *Constantius*, immediately after the general Persecutions: Also that of *Carthage* of the fifth Age published by *Mabillon*, and again by his Disciple *Ruinart*; several in the *Bollandists*, &c. With what extreme care the Bishops caused the Names of the Martyrs, the Days of their Triumphs, etc. to be marked in public Registers, appears from the Life of Pope *Fabian* in Mr. B---- himself. St. *Cyprian* is witness (*ep.* 37.) with what exactitude this was done at *Carthage* even as to those who died in Prison. I speak not of private modern Martyrologies,

Martyrologies, as that of *Wandalbert*; but of such as are Antient and Authentic, or others taken from them: than which no Monuments can be more authentic. If any private Person or particular Church has been deceived, as some in *Spain* were once by the Calendar of the *Priscillianists*; the mistake was soon discovered. After all, the Mistake of a Relique, through Simplicity, not by negligence or obstinacy, may be very innocent, and without any Sin, as that of an illiterate Person in the Church of England, who should take the Doxology added to the Lord's Prayer in his Testament, (which all agree to have crept from the Margin into the Text) for a Part of the Holy Scripture. And this latter I presume to be a very common Case: Yet a Falsification of the Word of God is a Point of greater Importance than the other. However, it behoves all the Pastors to prevent the Danger of any Abuses or rash Credulity. Should any particular Bishop be wanting herein, or even be guilty himself of any weakness or negligence, the Church can no ways be charged with it: Much less can its Faith be accountable. Particular Facts are no Ways the Object of Faith or Revelation, unless they are contained in the Holy Scriptures. They are to be discussed by their natural Evidence and Proofs, and by the Rules of Prudence. All Precautions to ascertain particular Reliques are to be used: But if any Reliques esteemed by some Genuine, should not be so, the Object of their Devotion is God and his Saint. It is not therefore vain, if it be not rash and superstitious. Could our Historian disprove some particular Relique which is esteemed by some true and Authentic (which I have not found) this would be nothing to the Doctrine of the Church. If he could make any new Discoveries in Historical Facts, or detect any Mistake in them, especially relating to Miracles, Reliques or Saints; *Grotius* informs him (*l. de Antichr.*) and the Experience of the learned Critics among the Catholics shews by ocular Demonstration, that he could not wish for greater Incouragement than he will be sure to receive from the Pope and all other Zealous Pastors in the Catholic Church: The Canons and Pontifical Decrees very much recommend and command such a Diligence.

In reading this Author one would think that he had declared War against the most Holy Fathers, especially those who have been Bishops of *Rome*. Their edifying Virtues he either omits or poisons: But as the Fly dwells only on Sores and Corruption, if he can discover any imaginary failing in their Actions, this is what he picks out and exaggerates, forgetting all their Virtues. Nay, he generally corrupts their Heroic Virtues by false Motives, the most repugnant to their Character and Spirit. He rakes in all the Sinks and Jakes of Schismatics, Angry Party-Writers, and Heathens, and where he can find any Slander trumped up by them, this he confidently advances as undeniable Truth, ushered in under the Name of Contemporary Writers, &c. &c. It is pleasant to see the good Pope *Damasus* charged with the Murders

Murders committed by the Mob in the Schism, though *St. Ierom* and other Eye-Witnesses expressly justify him. But still more, to see this Pope arraigned of Avarice, Love of Pomp and Parade, and Pride, because *St. Ierom* inveighed against those Vices in some of the *Roman* Clergy. But would he have served *Damasus* in his own Court, would he have extolled his Virtue, as he did, and would this Pope himself have been his constant Friend, Patron and Protector, if he had been the Subject of his keenest Satyrs? The Law of *Valentinian* to repress those Vices is also alleged to involve *Damasus* in them, though he was the Person who put the Law in Execution, and probably who procured it, perhaps through the Instigation of *St. Ierom*; for all Circumstances favour that Conjecture. *Ammianus Marcellinus* to be sure could not be forgotten, where he sarcastically takes notice of the Riches of the See of *Rome* in that Age. The Popes then enjoyed a State and Pomp. But Saints did this not by Choice, but by Necessity, with as great Humility as *St. Polycarp* received greater Offices of Charity and Veneration from the Christians. *Damasus* is not accused by any antient Writer. The Testimonies which all give to his Sanctity, and the very Character of *St. Ierom* his great Counsellor, ought to persuade us that he was an Enemy to every Thing that favoured of Vanity. After all, notwithstanding the Authority of *Ammianus*, it is certainly unjust to condemn in any one the mere possession of Riches justly acquired, for good Purposes, and not sought. It is the Love of them, or the Abuse, which is scandalous and criminal: in which we are not to rashly Censure others. *Wickliff* indeed would have all Bishops to live as Poor as the Apostles were, and affirmed Dominion even in secular Princes and others to be founded in Grace. Mr. B--- is certainly far enough from approving such Paradoxes. The Mammon of this World brings Incentives to the Passions; which Gospel-Maxim moved this Gentleman to formerly profess Religious Poverty. But he must have other Notions of Things since he broke through his most sacred repeated Vows, and thinks it better to possess a Fortune than to pursue the Course he had bound himself to follow to the End of his Life, with the continual Self-denials and Privations which attend it. The State of Riches has great Dangers, as well as that of extreme Worldly Poverty: But it has also great Spiritual Advantages, and a great Influence and Power to Good. As to the Clergy, perhaps they are often more happy before God who serve the Church in Poverty: But let them not condemn those who, without their own Desire or Seeking, are called to it with the Management of a large temporal Stewardship, but rather let them, if they have the Bowels of true Charity, pray for such that they may acquit themselves of their grievous Obligations. Let them at least remember the Lesson of *S. Paul*, *Romans* xiv. 3, 6, 10. Let every Spirit praise God, and not judge others. The Spirit of Poverty is indeed necessary to Virtue; but is compatible with Riches, which may be possessed lawfully, and without Attachment

Attachment of the Heart, and may be well employed. *Alcuin*, our great Countryman, Preceptor to the Emperor *Charlemagne*, writes thus to the Bishop of *Lyons*: *Elipandus objects to me my Riches, Servants, and Vassals, which amount to the Number of 20000; not knowing that all depends on the Attachment of the Heart. It is one Thing to possess the World, and another to be possessed by the World. Some possess Riches, yet perfectly disengaged from them in their Hearts; others enjoy none, yet love and desire them.* But whole Volumes might be wrote on the charitable Uses to which Popes have generally applied the Revenues of the Church. *Ammianus*, the Heathen Historiographer of *Julian the Apostate*, is the favourite Author of our Historian, and is extolled by him as the most impartial and unbiassed in Christian Affairs: as if a Heathen was equally informed of the Truth, or of the Characters of the Persons in the Church; or as if the most monstrous Slanders, false Notions, and Prejudices which the Heathens discovered on every Occasion against our Religion, did not demonstrate their implacable Hatred, and their Inclination to calumniate, and always believe the worst of its Professors. The Character of *S. Cyril of Alexandria* has been much injured by some Moderns, chiefly on Account of his Misunderstanding with the Governor *Orestes*. Several of them have not stuck to charge him with the barbarous Massacre of the Female Philosopher *Hypatia*. Mr. B—— could not omit such an Opportunity of slandering an eminent Bishop and Saint, though the Story no ways comes within the Plan of his History. [T. 1. p. 110.] Indeed *Damascius*, an obscure Heathen Writer, quoted by *Suidas*, accuses *S. Cyril* as privy to the Sedition and Murder. But the Testimony of an unknown Author, and an Enemy, is not to be received without Proofs and Vouchers. Do *Porphyry* and *Celsus* stick at any Calumnies against the Christians? An Adversary, unless he be a Person of uncommon Virtue and Sagacity, easily picks up and improves any Slanders which Passion inclines him to believe. *Socrates*, the chief Historian, from whom we receive the Relation of this Fact, was himself a declared Enemy to *S. Cyril* on Account of his favourite *Novatian* Heretics, and would never have spared him in this atrocious Censure if he could have found the least Colour for an Accusation. *Orestes* the Governor, his inveterate Antagonist, would have brought his Crime to Light, and made the whole Empire ring with his Cries for Justice. Nor could the Emperor have been able to stifle such an Affair, even if he had been willing to have done it: Neither would Prudence, Policy, or Justice have suffered it. Moreover, no Man is to be charged with a Crime, especially of so atrocious a Nature, unless upon convincing Evidence: particularly One whose eminent Virtue, and the Veneration of the whole Church, put out of the Reach of such a Suspicion. The Mob of *Alexandria* was always most ungovernable, and accustomed to strange Excesses and Cruelties, as many Instances of the same Ages shew. But this Tumult is said to have been headed by a Reader, one
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of the inferior Clergy. Certainly the Guilt of one obscure Clerk ought not to be laid to the Charge of the whole Body of the Clergy and of the Bishop, without some Proof that they were privy. We are to presume all innocent who are not proved guilty. How much more Persons whose Sanctity and Character remove them farther from such a Crime? The Silence of the most inveterate Enemies of S. Cyril acquits him. To give you a little Respite till the next Opportunity, I am, &c.

LETTER V.

On Celibacy: Fasting: Appeals to Rome: Semipelagianism and Molinism: Pope Liberius.

S I R,

TO pursue my Reflections on the Task you have enjoined me, Mr. B—— frequently expresses his Spleen against the State of Virginity and the Celibacy of the Clergy. He does not forget the common Artifice to raise a Contempt and Odium by pretending most of the Catholic Rites to have been derived from the Heathens, which is notoriously false. The most ordinary Instances alleged are the Use of Lamps in Churches and of Incense. We must remember that God ordered Lamps to burn before the Tabernacle Night and Day in the old Law, *Lev. vi. 12. xxiv. 1, 2, 3, 4.* Likewise Incense, *Lev. xxx. 7, &c.* Both are mentioned in the Apostolic Canons. [*Can. 3*] framed in the three first Ages. The Devil learned them from the Divine Institution, when he perverted them to his Superstitions. Whence *Tertullian* calls him the Ape, mimicing falsely Divine Rites. *The Devil*, says he, [*l. præfer. c. 30.*] *imitates the Divine Sacraments in the Mysteries of Idols.* Mr. B—— endeavours in particular to represent Vows of Chastity as borrowed from the Heathens, because these had their *Vestals* at Rome, and the *Hierophantes* at Athens. But so far was this from the Truth, that nothing is more notorious than that the Profession of Virginity was a Christian Institution, and the Wonder of the Pagan World, as S. Chrysostom shews [*l. de Virginit.*] For both Barrenness and Virginity were held in Contempt among the Jews, as appears from Scripture: and likewise in general among the Gentiles. So that this Divine Establishment had both the Prejudices and Passions of Mankind to triumph over. Christ undoubtedly commends the Pre-eminence of a State of Virginity for the Sake of Virtue; so did his Apostles. *Mat. xix. 12. 1 Cor. vii. 8, 25, 34. Rev. xiv. 4. 1 Tim. v. 12.* S. Basil [*Ep. 2. ad Amphil. can. 18.*] admits Maids to a solemn Profession of Virginity after a sufficient Trial, if they have attained the Age of 16 or 17 Years. S. Athanasius

nasus says [*l. de Incarn. Verbi n. 51. p. 92.*] *Christ persuaded Virginity so powerfully, that even Children courageously profess that State.* The first Fathers unanimously extol the inviolable Obligation, and the incomparable Excellency, Advantages and Merit of holy Virginity. Now, how could they have all conspired in this Doctrine which they often express to have been entirely new to the World, had they not learned it from the Apostles, whose immediate Disciples some of them were? The Clergy in particular have been always obliged to profess Celibacy from the Time of their receiving the Order of Deacon or Priest. Persons in the lower Orders are permitted to marry. The Subdeacons at first were comprised under the lower Orders; but in the sixth Age began to be added to the higher Rank in Orders, and to be obliged to Celibacy. This Change of Discipline with Regard to Subdeacons the Author frequently mentions in a Manner to confound his Readers, as if the Law with Regard to the higher Clergy had been a modern Institute. *S. Paul* testifies that he was single, *1 Cor. vii. 8.* All the other Apostles, though most of them were married Men when called by *Christ*, from that Time renounced all Commerce with their Wives, as *S. Jerom* [*Adv. Vigil. p. 281. and Ep. 30. p. 242.*] and other Fathers testify. Their Example was imitated by their Successors. Continence was prescribed before holy Duties in the old Law, *Exod. xix. 15. 1 Sam. xxi. 4. Zach. vii. 4. 1 Cor. vii. 5.* *Pope Innocent I.* [*Ep. 2. ad Victorium Rotom. c. 9.*] declaring that married Men when raised to the Priesthood are obliged to live continent, adds this Reason: *Because they are occupied in the daily Ministry — For no Day passes in which they do not offer the Divine Sacrifices or Baptise.* *Christ* who chose a Virgin-Mother, a Virgin-Precursor, and a Virgin for his beloved Disciple, inspired his Church to admit only Virgins to serve his Altar, and consecrate his spotless Virgin Body. If any singular Examples happened (as that of *Synesius* who refused to promise to seporate himself from his Wife, to avoid the Episcopal Consecration, though he seems to have complied with the common Rule after his Ordination) they were Dispensations in an extraordinary Necessity of Priests: and the Instance will appear from all Circumstances to be an Exception proving the Law. Some of the Oriental Churches indeed have allowed Persons already married to still cohabite with their Wives: but never to marry after Holy Orders. To not be drawn into a controversial Dissertation, I refer you to *Mr. Woodhead. Discourse concerning Celibacy of the Clergy.* I cannot help taking Notice that *Queen Elizabeth* earnestly endeavoured to retain the Law of the Celibacy of the Clergy, and was often very angry with her Ministers of State and Bishops about it, as may be seen at length on several Occasions in *Strype's Life of Archbishop Parker*; also in his *Life of Archbishop Whitgift*; and in a Letter of *Dr. Cox* Bishop of *Ely*, in *Collier, &c.* *Mr. B——* writes, *p. 243.* that from Experience the forced Celibacy of the Clergy ought to be deemed of all Institutions the very worst. All sensible Men of that Church know and
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lament the innumerable Evils which it occasions. I have been acquainted with innumerable Persons of the Catholic Church of all Degrees, and in many different Kingdoms: yet I never heard one either of the Clergy or others so much as insinuate such evil Consequences of this Law; and sincerely believe they all look upon it as a most holy and wise Institution. After many Mistakes and Falsifications, P. 292, he says: *I am very confident, that of most Persons who debar themselves by Vow from ever marrying, we may say, with the eighth Council of Toledo, that they had better break a Vow which they had rashly made, than fill up, by observing it, the Measure of their Sins* Nothing like this forged Quotation is to be found in that Council, which it cost me a Journey to consult in Labbe's Edition [T. 6. p. 409.] It is well known that it was most remarkably severe against that Crime, on which the learned Cardinal D' Aguirre published his rigorous Dissertations to enforce the Canon, by which any one who had violated this Vow even in Thought onely, was for ever irregular, and banished from the Holy Altar. So far was this Council from authorising in any a Violation of this Vow, that it exceedingly exaggerates that Crime, *contrary to the Holy Scriptures, and to the Laws of the Fathers*, and commands all to be compelled to observe it faithfully; adding, that *the more obstinate and inveterate any Case is, the more austere must be the Remedies and Laws to extirpate it.* We may say of many who by unhappy Marriages live in Habits of Antipathies, Dissentions or other Crimes, that it would be better if they had never been married. Yet their Bond stands firm, and they are bound not to break it, but to overcome their Passions. Mr. B—— advances that most Persons who debar themselves from Marriage, live incontinently. On the contrary, I can affirm from a very extensive Experience, and a perfect Knowledge of many Seminaries and Religious Houses of different Countries and of both Sexes, that those who embrace that State for the Sake of Virtue, are usually very careful faithfully to serve God in perfect Purity of Mind and Body, which they keep without Stain. If any one should sacrilegiously violate his Vow by any Thought contrary to it; for one such, many make Marriage an Occasion of Sins various Ways. Marriage is certainly a holy State, and the general State of Mankind. Yet for one who miscarries in the Choice of a State of Virginity, how many hundreds miscarry by their Rashness in Marriage? In it how many live in Ignorance, or in an habitual Neglect of several indispensable Obligations which attend it? or in Dissentions, Jealousies, &c. Nay, some have found in Marriage the first Shipwrack of their Chastity. But the Crimes of Particulars cannot destroy the Obligations or Sanctity of the State. And to prevent and reform Abuses in every State is the Part of an holy Zeal.

Mr. B—— is not ashamed to suggest a Means to keep Priests out of Protestant Kingdoms, which Modesty should have forbid him to entertain the Thought of, and which he says p. 243 deters them more than the
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the Fear of Death. If in the primitive Persecutions, Virgins were not affrighted from their Duty by the public Stews, more terrible to them than any Torments and Death, as *Tertullian* and other Fathers say; neither would this impious Project, how much soever it surpasses all the Inventions of *Nero* or *Dioclesian*: and which he who perpetually pretends a Spirit of Moderation, and styles himself an Enemy to all Persecution, does not stick to suggest.

He acknowledges p. 321 that *Friday was, from the earliest Times, a Fast-Day with all Churches, both in the East and West*. I suppose he allows the same of *Lent*, which the most venerable antient Fathers call an Apostolic Institution, and which all Denominations of Christians over the whole World most religiously observed till our modern Reformers retrenched it. But he adds, *Roman Catholics indulge the utmost Riot and Epicurism in other Kinds of Food, and in Wine, on their Fast-Days*, p. 322. There are indeed tepid Catholics who study to enervate the Rigor of their Fasts: but even this is a Severity and Self-denial which Mr. B—— cannot brook, it seems. And he must be sensible how rigorous Fasters the more Timorous and Religious are even in the present Age. I suppose he will not deny that the Devil fears, and is vanquished by Fasting and Prayer; and that he is not ignorant of the other great Advantages of a prudent Mortification of the Flesh, recommended in all the Parts of Holy Scripture, upon which he may read many Protestant Authors, as the *Whole Duty of Man*, the modern Sermon of Dr. *Weston*, Bishop of *Exeter*, on *Mortification*, &c. How then can he condemn our Fasts with the Error of the *Manichees*, who pretended certain Meats to be unclean of their own Nature, and to be derived from their evil Principle? T. 2. p. 27. Does not he condemn the most early Ages of the Gospel, by his own Confession? Nay, and the Scriptures themselves? For they both recommend fasting, and in the old Law appoint the Fast of Expiation every Year, *Lev. xvi. 29*. Three other Yearly Fasts, *Zach. viii. 19*. The Synagogue added every *Monday* and *Thursday*, [as we read in *Const. Apost. 6. 7. c. 24.*] and the devout *Jews* practised great Abstinence and Fasts: Witness the *Nazarites*, the *Recubites*, *John the Baptist*, *Anne the Prophetess*, the Boast of the proud *Pharisee*, &c. Witness *S. Paul*, *S. Matthias*, and the first Fathers, as *Clemens of Alexandria*, &c. testify We do not think the Use of lawful Pleasure always criminal, or Pain a Virtue, as he says: But the Revolt of our Senses and Passions since the Sin of our first Parents requires this Remedy. They are not to be kept in Subjection to Reason and Virtue but by Abstinence and frequent Denials. Since *Adam* sinned by Intemperance, the Sovereignty over our Passions which we forfeited by that Act, is to be recovered by Temperance and Mortification. By this Means also we endeavour to render the Sufferings of *Christ* applicable to our Souls for the entire Satisfaction of our Sins. He suffered for us, and paid a superabundant Satisfaction: but would oblige us by the Practice of Penance to be his living Copies, and to receive by

by this Condition the Fruit of his Sufferings for the Expiation of our Debts. Lawful Comforts and Pleasures, within the Bounds of Temperance, may be sanctified by a good Intention; they are some Times necessary to relax the Mind, and preserve its Vigor. *Christ* does not declare all Pleasure criminal: It is annexed to many Actions, by the Author of Nature, for good Purposes. Nevertheless, he makes Self-denial and frequent Mortification the Preliminary Article before he will enrol any one in his Divine Service. It is the Intention and the End that make even Martyrdom agreeable to God, not properly the Pain. A Mother cannot be said to be delighted with the Bitterness of the Physic which she gives her sick Child, but with his Cure. It is the Cure of our Passions of which we are spiritually sick, that pleases God in our Mortifications.

This Historian often, most unjustly, takes Occasion to accuse *Bellarmino* and *Baronius* of wilful Falsifications of Fathers, where they were manifestly deceived by the Inaccuracy of some old *Latin* Translation or the like Circumstance. He himself affirms *Rufin* to have been condemned as an *Origenist* by Pope *Anastasius*; in which he mistakes by following uncorrect Copies of that Pope's Epistle, whilst he might have read Copies which are authentic in the Edition of *Coutant* [T. 1. p. 739.] by which it appears that *Anastasius* condemned onely the Errors contained in the Books of *Origen* which *Rufin* had translated; for he leaves the Intention of the Translator to God. Yet no one will tax this Negligence as a wilful Fraud, though the Author had here better Editions to consult. I know not whether the Omission was equally involuntary, that this Pope in the same Epistle calls all the Faithful over the whole Earth his People and Parts of his Body, p. 728. The Author's Cavils about the Appeal of *S. Chrysostom* to Pope *Innocent I.* are easily answered; for *S. Chrysostom* speaks often in the plural Number; because such Matters were determined in Synods. Whence he wrote also to *Venerius* of Milan, and to *Chromatius* of Aquileia, to beg their Concurrence. Our Author shews a particular Spleen against that good Pope, because he often repeats, especially in his Letter to the African Council of *Milevis* in the Cause of *Pelagius*, that All Ecclesiastical Matters throughout the World are, by Divine Right, to be referred to the Apostolic See, before they are finally decided in the Provinces; and, that whatever is done in Places how remote soever, should for a final Conclusion, be referred to the Apostolic See. He commends the Prelates in the same Letter, because, he says, Following the antient Rule, which you know with me to have been always observed by the whole World, you consult the Apostolic See in intricate Cases: — Especially when a Question of Faith is discussed, I believe that all my Brethren and Fellow-Bishops ought to refer to Peter, that is, the Author of his Name and Honour, what may be useful to all Churches over the whole World. [*Innoc. ep. ad Conc. Milev. p. 896.*] *Aurelius*, Bishop of Carthage, and the whole Council of *Milevis*, acknowledged this Pre-eminence of the See of Rome, by beg-

ing the Confirmation of their Sentence against *Pelagius* and *Celestius*, and their Errors. When it arrived, *S. Augustine* wrote [*Serm. 131 n. 10.*] *Already the Decisions of two Councils (of Carthage and Milevum) have been sent to the Apostolic See: Thence also the Rescripts are come: The Cause is finished: would to God the Error may be at last at an End.* From this Sentence of *S. Augustine*, from his Conduct and that of the Council of *Milevum*, and from the double Appeal of *Pelagius* and *Celestius* to the See of *Rome*, it is manifest that the Church of *Africa* acknowledged and practised Appeals to the See of *Rome* in Dispute concerning Faith, and owned its Supremacy. The *African* Prelates indeed about that Time, under the Popes *Innocent*, *Zozimus*, and *Celestine*, disputed the Right of Appeals in Personal Causes, because it was very difficult frequently to transport necessary Witnesses so far; and such remote Appeals, if too easy and frequent, might sometimes be a Bar to the speedy Execution of Justice. On the other Side, Appeals and Revisions of Causes are often necessary to prevent Oppressions and Injustices. The General Council of *Sardica* ordered Appeals to be allowed from Provinces to the *Roman* See, which was done to declare that of *S. Athanasius* just and legal. This Council of *Sardica* was an Appendix to that of *Nice*, as *Natalis Alexander* proves. Wherefore it is not counted distinct in the Lists of the General Councils, and Pope *Zozimus* quotes it under the Name of the *Nicene* Council, not to deceive, as *Mr. B——* triumphantly pretends, but because it was esteemed one Council with it, or a Supplement to it, as those Writers shew whom *Mr. B——* had always before him in compiling his Work. Also the Examples of *S. Athanasius*, *S. Chrysostom*, and many others, appealing to the Bishops of *Rome* and their Council from the most Illustrious Sees of the East, abundantly prove this Right of Appeals. We hear no more of the Opposition of the *Africans* after this Time: whence it appears that they must have acquiesced in the Authority of the Council of *Sardica*, and in the Practice of other Churches, when these Arguments were set in their true Light to them. Whilst they carried on that Dispute, they no more denied the Supremacy of the See of *Rome*, than an inferior Court denies the Authority of a superior, by pretending a Right to determine certain lesser Causes without allowing any Appeal in them to a higher Tribunal. The *Africans* likewise at the same Time allowed and practised Appeals in Matters of Faith. The Manner of other Appeals belongs to Discipline, and is to be regulated by the Canons, which may vary in different Ages or Countries, as we see at present. Appeals are to be made sparingly, and according to good Order. The Rights of particular Bishops are not to be trampled upon. The Popes of *Rome* have often declared that it became the Pre-eminence of their See above others to be religiously observant of the Canons. Other Bishops are not their Vassals, as this Author often repeats, but their Colleagues and Brethren: The Government of the Church is monarchical, but not a Tyranny. Our Author craftily argues, wherever he finds Mention
made

made of Canons concerning the Authority of the Holy See, as if its Authority was derived from the Canons of Councils alone, not from Divine Right or Institution. But the Canons here only inforce the Divine Law, and sometimes regulate the Discipline as to the Manner or Restrictions of Personal Appeals.

Mr. B---- p. 350 betrays the most unaccountable Ignorance in Divinity, and that in the most trite and famous of the Questions in the Schools. He makes the *Jesuits* to be *Semipelagians*, though he must know that they deny the Consequences of that Heresy; and no Man is to be charged with the Consequences which others draw from his Premises, and which he denies. This subtle *Logician* joins with the *Jesuits* all the modern Popes in a Lump, though he knows that many of them were drawn out of the opposite *Thomistic* School, and always shewed themselves zealous sticklers for the Doctrine of Self-efficacious Grace, as *Benedict XIII* in his own Time. On the other Side, he confounds the modern *Jansenists*, the *Predestinarian* Heretics, and *St. Augustine*: That Father indeed, he says, did not understand himself, for in one Place he seems to condemn what he had been labouring to prove in another. Hence *Julian* whose Understanding was far more Methodical, used often to quote him against himself. Can Mr. B--- have forgot all his Principles to that degree as not to know that *Thomists* and other Catholic Divines who maintain the Self-efficaciousness of Grace, all deny it to be necessitating, which would be incompatible with the true genuine Definition of Free-will? Which is the error of the *Jansenists* and of the antient *Predestinarians*, which *St. Augustine* often condemns.

The Surprize of *Zozimus* in receiving *Celestius* to his Communion, upon his Confession of Faith, was owing to the feigned Submission of that Herefiarch, and to the Testimonies of several great Men in his Favour. But he soon discovered the double Dealing of the deceitful Serpent, and rejected him, as is demonstrated by *Natalis Alexander*, *Tournely*, *Berti*, &c. *St. Augustine* has proved this in many Places at length. But, says Mr. B---. *St. Augustine* adds: But, allowing the Doctrine of *Pelagius* and *Celestius* to have been approved by the Roman Church, all we can infer from thence is, that the Roman Clergy was guilty of Prevarication. This is a glaring Falsification of that Father's Words, who writes; If, which God forbid, it had been so judged in the Roman Church, that their Doctrine had been approved. The Words *quod absit*, which Mr. B--- leaves out, quite change the Sense, and mean the Case to have been a Supposition of what even could not be presumed to have happened. (*St. Aug. l. 2 contra 2 epistolas Pelagianor. c. 3. n. 5. p. 434.*) He makes use of the same Art of *Leger-de-main* at every Turn. He appears much elated in the Affair of the Schism of *Antioch*, in which the Pope communicated only with *Paulinus*; yet *Flavianus* held his Dignity, not regarding the judgement of Pope *Syricius*, as he pretends p. 262. Pope *Syricius* never pronounced any Sentence against him: The regular Order of proceeding required a

previous Council of the Province. So many were engaged on both Sides that a little toleration seemed prudent to the Pope, to the Emperor *Theodosius*, and to all others. And *Flavianus* after the Death of all his Competitors, and the union of the East in his Favour, was upon his solemn Petition by an Embassy, acknowledged lawful Bishop by *Syricius*, and was afterwards much honoured by the Holy See and the whole Church both living and dead. Two long Invectives against *Syricius* on this Account have no other Foundation but that of his Peevishness against the See of *Rome*: For certainly such strong Objections occur against the first Election of *Flavianus*, that we cannot wonder to see the Scruples of *Syricius*: Malice can find onely Ambition, Haughtiness and every Vice in the Actions of a Pope which the same Pen would canonize in another Person. The unhappy Fall of *Liberius* is to our Author still a greater Subject of Triumph. But who ever looked upon Popes as impeccable? No See in the Christian World can produce so glorious a List of most holy and illustrious Bishops as that of *Rome*. But an *Alcinus* has sometimes usurped it. If wicked Men have sometimes stained it, was there not a *Judas* among the Apostles? Did not *St. Peter* himself fall? In such Occasions the Providence of God appears the most remarkable in still protecting his Church. But Mr. B--- asks where is then the Pope's infallibility? He always designedly confounds that private Opinion of some Divines with the Catholic Faith. Let him confine his Scurrility to those who think the Pope infallible, in which the Faith of the Church is not interested; though they will answer this Example is nothing to the Purpose; for no Man will deny that a Pope may Sin, and fall in Persecution. Nevertheless, the Love of Truth, obliges us to say, against this Writer, that *Liberius* did not sign the second *Arian* most impious Confession of *Sirmium*, but the first which onely omitted the Catholic Doctrine, and the Word *Consubstantial*, with out denying its Sense, as is well proved by *Natalis Alexander*, *Ceiller*, *Tournely*, *Berti*, &c. That Suppression was indeed a most grievous Prevarication, which however *Liberius* soon repented of. and retrieved by his Zeal against the weakness of the Prelates assembled at *Rimini*, as *Theodore*t testifies.

LETTER, VI.

*On his History of Pope Leo I; on reading the Scriptures;
and Confession of Sins.*

S I R,

BEING heartily tired with the first Volume I open the second with reluctance. However to add some Reflections on this boasted Performance, I force my Inclinations, but shall wade in great haste through

through so much filth. The numerous List of most illustrious Subscribers in the beginning would raise our Expectations had I not heard several judicious and learned Men among them Censure freely the Work, and profess that Puffs and false Titles had deceived them. In the Life of St. *Sixtus* III he omits the Testimonies of his Supremacy, as where that Pope writes, that he is charged with the Solitude and Care of all the Churches in the World [*ep. ad episc. Orient. p. 1236.*] and that no one can abandon the Faith of the Apostolic Roman Church, in which St. *Peter* teaches in his Successors what he received from *Christ*, [*ep. 6. p. 1260.*] The French Authors from whom Mr. B--- compiled his History, demonstrate that only Slander ever advanced St. *Sixtus* to have favoured the *Pelagian* Doctrine some time before his Pontificate. In a long Note p. 4. he extols much certain Discourses yet extant of *Ethelricus* Bishop of *Tyana*, the most obstinate Defender of *Nestorius*, deposed for Schism and Heresy, and banished by the Emperor *Theodosius*. This is the great Author whose Treatise, he says, every Protestant must read with Pleasure: He insists at length on his Sophistical Reasonings against the Authority of General Councils: And that he recommends the reading of the Holy Scriptures. St. *Cyrius* and other Fathers recommend the same: But add, that they are to be read with Docility, and with Submission to the Tradition of the Church which received from the Apostles to ther with the Divine Writings, their true Sense and Meaning. The Catholic Church does not lock up the Scriptures from the Laity, to whom they are daily read and explained by their Pastors, and in whose Hands they are put in Translations into every Language; which she does not forbid, but recommends, onely requiring that it be done by the Advice of their Pastor or Confessarius, that by his Direction they may be guarded against the fatal Presumption of following Interpretations of their own Private Spirit. The endless Dissentions of those who follow that false Rule suffice to justify this Precaution. And as Mr. B--- can find no more plausible Author among all the Fathers than the most perverse *Nestorian* Heretic to recommend to his Protestant Reader; I recommend to him the Treatise of the late Protestant learned Bishop of *Chichester* Dr. *Hare*, *On the Difficulties which attend the Study of the Scriptures in the Way of private Judgement*, in which he shews the absurdity of that Rule, especially in the illiterate. *Jurieu* and *Bayle* have demonstrated great Learning to be required, a Knowledge of Languages, antient Authors, Fathers, &c: without which no one can be qualified to understand the literal Sense of many Parts of Scripture, say they: nay, *Bayle* advanced a greater Knowledge of these Things to be necessary than can fall to the Share of any Man: Which Assertion overturns the Principles of the Reformed Churches, and drew on the Author a severe Persecution in *Holland*. The Tradition of the Catholic Church renders every Point in the Holy Scriptures easy and clear to the weakest understanding, and maintains

maintains our holy Faith in its purity. The Wisdom and Goodness of our Divine Legislator moved him to engage his Protection for the Conservation of the Holy Faith which he had Taught, and of the Church which he had planted, to the End of the World. Whence St. *Chrysostom* observes [*hom. 6 in Illud, Vidi Dominum. Isa. VI. T. 6. ed: Ben: p. 122.*] *The Foundations of the Church are stronger than those of the Heavens. The Heathen may condemn me of Arrogance; but let him learn the force of Truth, how it is more easy for the Sun to be extinguished than for the Church to be overcome. Who affirms this? He himself who founded it.* Hence Reformers of Manners are always to be applauded, but we can never want a Reformation of Faith, as Sir *Thomas Moore* used to say. The Church has seen many such Reformers of her Faith rise up in every Age since *Christ*; but has equally baffled their efforts, and the Persecutions of the whole World some times leagued against her; because she is built on a firm Rock, and is secured by the promises of *Christ* both against Violence and Error. All Reformers on the contrary, have nothing settled, but change their Faith faster than the World does Fashions. They have new Creeds every Year, nay every Month or Moon, as St. *Hilary* complained of the *Arians*. And they divide themselves into as many Religions as they have Heads among them, whilst every one strains the Dead Letter of the Scripture according to his Fancy. *John of Leyden*, by reading the Bible, and preaching his Whims made himself King of *Munster*, and introduced Polygamy, &c, as *Sleidan* relates [*B. 10.*] A Woman in that City by reading the Book of *Judith* heated her Imagination to that Degree as to attempt to kill the Bishop of *Munster* in the midst of his Army, but perished herself. An History of the Blasphemies, Extravagances, Impieties and Crimes which have been preached within these 200 Years in *Europe*, by Men who set themselves up for Teachers of the Gospel, would be endless. *Brandt*, in the History of the Reformation in the Low Countries, amongst many other Examples, tells us that *David of Delft* who preached Incest and Polygamy, said to his Companion: *Come; dost thou see how Men raise themselves by turning New Preachers! How they grow rich and powerful at an easy Rate? We have read the Bible: let us set up* He did so, and made a great Figure at *Basil* till he died there. And such is the Disagreement of those who expound the Scripture by the Private Spirit, that no two find the same Sense. *Staphylus* reckons seven opposite Expositions of the *Lutherans* alone of that Text: *This is my Body*; and says the *Lutheran* Religion was within a few Years after its Birth divided into 50 Sects [*Apol. fol. 138.*] The first *Lutherans* complained bitterly of such numerous Broods in their own Bowels, by which the Gospel is lost by Lyes and heinous Errors, because every one followeth his own Wit: And the Matter groweth daily worse and worse, as *Nicholas Amsdorf* wrote [*Publica Confessio, et Confutatio Sswermerorum.*] *Luther* himself [*in Ps. 5*] says: *Heretics have not been overcome by Violence or Craft: but by their own Dissentions. Christ fights against them by sending*

upon them the Spirit of Giddiness and Disagreement, as he did formerly on the Sichimites and Builders of Babel. The *Atlas Geographus* p. 601 says: The Synod of Brin in 1608 having given leave for every Man to believe as God had given him Knowledge, the People were divided into 14 Sects who all rejected Communion with one another: Salmon confirms the same, and adds: *What could be expected from this Anarchy in the Reformation, but the Re-establishment of Popery, which accordingly happened.* [*Present State of Europe, in Bohemia, Silesia and Moravia* ch. 5. T. 2. p. 9.] Has not Experience sufficiently shewn that they who seporate themselves from the Church fall continually from Error to Error without any Stay? having no certain Grounds or Bottom to fix themselves upon, and being ready to be carried away by every Wind. Those who deny all Baptism of Water, those who deny its Validity in Infants, those who hold it indifferent, and those who affirm it necessary, pretend all to find their contradictory Opinions clear in the same Letter of Holy Scripture: And so in the Eucharist and every other Article, even in the fundamental Mysteries of the Trinity and Incarnation. Bishop Hare observes, in the above-mentioned Treatise, that the System of Protestants, of attaining a thorough Knowledge of Scriptures in the Way of Private Judgement has too great Difficulties. One Part of those Sacred Books cannot be understood without the whole. For this not onely a good Skill in Greek and Latin, but also in the Oriental Languages is absolutely necessary, as Versions of old Books cannot be entirely depended upon, especially of Books writ in a Language little understood, and in many Parts in a Style extremely figurative, and those Figures such as these Parts of the World are wholly Strangers to; as well as to their Customs and Manners, State, Government &c. He adds another Reflection, that in the first six Centuries, in which those General Councils were held in which the first Heresies were condemned, such a Method of studying the Scriptures was pursued by very few, and those who followed it most, had often the Misfortune to be intoxicated with their own sufficiency, and by falling into Errors to hurt the Church instead of serving her. It is therefore plain, goes on this Protestant Prelate, that the Orthodox Faith does not depend upon the Scriptures considered absolutely in themselves, but as explained by Catholic Tradition, handed down from one Orthodox Bishop to another, whose Business it was to keep this sacred Depositum pure and undefiled, and to deliver it to his Successor entire as he had received it. It was by this Tradition the main Articles of Faith were preserved in the Church; and not from any particular study of the Scriptures, &c.

Some perverted the Sense of the Epistles of St. Paul whilst he was yet living: of which St. Peter says: *In which are certain Things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own Destruction.* 1 Peter III. 16. The Remark of St. Augustine is most just, where he writes: *Heresies have sprung onely from this, that the good Scriptures were not understood well; and that which is not*
understood

understood well in them, is rashly and boldly maintained. [Tr. 18. in *Joan.*] The Presumption of interpreting the Scriptures by a perverse Private Spirit has been always loudly complained of by the Fathers. St. *Ierom* proves that no one ought to study them without a Guide and Master lest he should err, and laments that tho' no one takes upon him to exercise any Trade without having first learned it, yet all presume to understand the Scriptures, which he shews to be in every part difficult and obscure to weak Understandings. [ep. 2 ad *Paulinum*. ol. 103. n. 5. p. 575. ed *Ben.*] St. *Augustine* after his Conversion, began by the Advice of St. *Ambrose*, to read *Isaiab*; but being deterred by the Depth of his Words and sacred Mysteries, deferred it till he should be more versed in the Faith, and in the Fathers, as he says (*Conf. B. IX. ch. 5.*) In his old Age he writes that after a long Life spent in the unwearied Study of the Divine Books, a Man would find their Mysteries ever growing upon him, and still lying deeper behind, and that *When a Man hath done then he begins.* *Ecclus. XIII. 6.* (ep. 137 ad *Volus. n. 3.*) St. *Basil* and St. *Gregory Nazianzen* studied the Divine Volumes not with Presumption in themselves, but from the Writings and Authorities of the Elders who were known to have received from Apostolic Succession the Rule of Understanding them, says the Historian *Ruffin* [*Hist. b. XI. c. 9.*]

All must read the Scriptures with the most profound respect, as the Word of God, and the sacred Oracles and Sources of Religion. Not one Jota or Point is to be passed over in them. All comes from the Holy Ghost; and there is nothing superfluous, as St. *Chrysostome* writes (*hom. 36. ol. 35 in Joan. T. 8. p. 206.*) Holy Prayer and Humility must prepare a Soul for this Study, as St. *Augustine* shews (*l. 2 de Doctr. Christ. c. 41. & ep. 57.*) Docility and Submission are necessary Dispositions which must accompany it. To prevent the Sacrilegious Contempt and Abuses of these Divine Writings the Popes have forbidden them to be read in Vulgar Languages without Leave and the Advice of a Person's Confessarius. Even where this Law is in force, it is no Ways a Prohibition, but an Order that the illiterate read it onely with Advice: For every one has free Access at all Times to his Spiritual Director, and it costs no more than to mention it. The Pastor indeed if the Circumstances of the Person should seem to require it, would say something to inspire him with a just Veneration for the sacred Books, and with a Spirit of Humility and Devotion in reading them. He has in his Hands a Treasure for which he ought to sell all Things, a Pearl above all Price. Shall he treat it as a common History? Shall he read it as a Romance, for mere Amusement? Or seek in it onely what may gratify his Curiosity, or furnish him an Occasion of Vanity in displaying a vain Science or merely indulging a Vein of insignificant Criticism? Shall he unfold the Oracles of *Christ* with any other View than that of seeking him in them? attentive to every Thing but to that which alone deserves his Attention? The ingenious Mr. *Benjamin Martin*, in his Preface to his late *Introduction*

addition to the English Tongue, laments and censures the Profanation of putting this Sacred Book, into the Hands of every bawling School-Mistress, and of thoughtless Children, to be torn, trampled upon, and made the early object of their Aversion, by being their most tedious Task, and their Punishment. He is even inclined to ascribe the growth of Irreligion and the Contempt of Holy Things among us to this Source. If we are bound to honour the Name of God, and all Things which belong to Religion, is not a Respect due to the Word of God? The *Mahometans* pay the highest Reverence to their fabulous *Koran*, and shall Christians be allowed to profane in the most Sacrilegious Manner the true Oracles of the Living God? Where the Respect due to these Divine Books is secure, the Catholic Church leaves them open to all. The People hear them daily read and expounded to them by their Pastors, and in good Books. Even Children have excellent Abridgements of the Sacred History, adapted in the most easy and familiar Method to their Capacity, put into their Hands. The Divine Books themselves are open to all who understand *Latin* or any other of the Learned Languages in every Catholic Country, and every one may read them in the vulgar Languages if he ask first the Advice of his Confessarius who will onely instruct him in what Spirit he is to read them. In some Countries he is to ask leave of some Pastor; but this is granted at least upon the Testimony that the Clause of the abovesaid Advice of his private Confessarius is complied with. The Clergy are most severely ordered to make the Study and Meditation of the Holy Scriptures their great Employment and Accomplishment. Thus the Council of *Cologne* in 1536 under Cardinal *Laurence*, Legate *a Latere* (*Tit. de clericis, c. 5*) decrees: *The Book of the Law, which is the Bible, is never to be laid out of their Hands.* *Gregory IX* in 1228, the University of *Paris* in 1366, *Robert Grosseteste*, Bishop of *Lincoln*, for the University of *Oxford* in 1240, &c. made strict Laws to oblige all Students in Divinity to read or hear daily Lectures or Commentaries on the Holy Bible. Learned Professors expound it in all Catholic Universities, Seminaries and Monasteries where Students in Divinity are trained up, and their numberless learned Commentaries both Moral and Critical fill all the Parts of *Europe*. The Fathers employed Night and Day in the Study and Meditation of the Holy Scriptures, as appears from their Lives and Writings, in which they usually quote them by Memory. What Pains did not *Origen* and *St. Jerom* take in the Study of Languages for no other Purpose? What Schools were erected to expound these Sacred Books at *Alexaudria*, *Nisibis*, in the Monastery of *Studius* under *St. Plato* and *St. Theodore*? How do the Works of *St. Basil*, *St. Ephrem*, the incomparable *St. Chrysostom*, the *Cyrils*, *Gregories*, *Bede*, &c. through every Age shew this Book to have been their continual Meditation? The Tears and pathetic Intreaties of *St. Augustine* to his Bishop *Valerian*, to beg a little time to Study the Holy Scripture, I think, can scarce be read by any one, without

without Tears. (*ep. 21. ol. 391.*) This has always been the ardor of all zealous Catholic Pastors, and the Spirit of the Church expressed in many general and particular Councils to this present Time. The frequent repetition of the Slander must excuse to you the undesigned length of this Remark. To resume my Task:

In the Misunderstanding betwixt St. *Leo* and St. *Hilary* of *Arles*, Mr. *B*—— accuses the Pope of Haughtiness, and Censures him in the most bitter Terms merely because he was Pope. We read in the Holy Scriptures of the Misunderstanding of St. *Paul* with St. *Peter*, and again with St. *Barnabas*: Yet all of them were Saints and Apostles. Men may be deceived by Misinformations. St. *Leo* shews that his Heart was incapable of Rancor in the Affair by giving the most ample Testimony to the Sanctity of St. *Hilary* after the Contest. He seems at first to have not been acquainted with the true Character of that Holy Man, and therefore to have proceeded with the greatest Severity. But after all, the Conduct of St. *Hilary* stands in need of an Apology. As to the Affair of *Chelidonius* Bishop of *Besanzon*, he was deposed by St. *Hilary* as convicted of certain Irregularities; and was restored by St. *Leo* as innocent of the same. We certainly have no reason in this to Censure the Sentence of St. *Leo*, whom we cannot doubt to have had sufficient Proofs to proceed upon, or at least which seemed to him and to his Council such. *Hilary* was present with *Chelidonius* in that Council and defended his proceedings in Person: which shews that he acknowledged the superior Authority of *Leo* in that Cause, though Mr. *B*—— pretends that he denied it. The Author of the Life of *Hilary* would not give us the Acts of that Council of St. *Leo*, not daring to pronounce, as he says, between two such great Men. Neither does he allege any Reason or Excuse why *Hilary* had ordained a second Bishop to the See of *Projetus*, whilst he was living, onely Sick; and he recovered. Which Silence is a tacit Accusation that St. *Hilary* by a mistaken Zeal, had fallen into that irregular proceeding; which is manifest from St. *Leo* (*ep. 10.*) Mr. *B*—— accuses St. *Leo* of maliciously representing the Fact: Why? Because he does not mention the Sicknefs of *Projetus*. As if this altered the Canon. The Fact was attended with the greatest Inconveniences that could follow in such a Case. Where then is the Malice or Misrepresentation? In St. *Leo* or in Mr. *B*——? We have another Specimen in the next Passage, where he accuses this great Pope of Sacrificing the Truth to the Exaltation of his See, because he says, that upon appeals from Gaul, his Predecessors had frequently reversed or confirmed Judgements given there. But is not St. *Leo*'s Testimony and Appeal to all Men then living in a Matter of public Notoriety, which no Man then contradicted or questioned, a sufficient Evidence? Nor does Mr. *B*—— offer to prove his groundless Assertion? This whole long Relation is filled with false Glosses repugnant both to the Character of St. *Leo*, and to all the Circumstances of History. The Truth is,
the

the Extent of the Jurisdiction of the Metropolitan See of *Arles* was not then clear, nor was it always the same. Upon the Contestations between *Arles* and *Vienne* Pope *Zozimus* in his Letters to the Bishops of *Gaul*, &c. in *Baronius*, (*ad. an: 417.*) adjudged to *Arles* the Primacy over all the Bishops in *Gaul*, and declared that no Bishop should go abroad out of the Kingdom without the leave of the Archbishop of *Arles*, and this, not merely because that City was the Seat of the Prefect, which is the plea of Mr. B——, but out of Respect for the blessed *Trophimus* (first Bishop of *Arles*) from the Fountain of whose Preaching all the Gauls received the Streams of Faith, as he says (See *Marca de Primat. p. 169.*) The Bishops of *Vienne*, and *Narbonne*, and *Proculus* of *Marseilles* often disputed the Primacy of *Arles*. It does not appear whether St. *Leo* annulled the Sentence of St. *Hilary* against *Chelidonius* so as to deny him to have had any Jurisdiction over *Besançon*. The learned *De Marca* thinks he did not, because restoring *Chelidonius* he added that, the Sentence would have stood firm if the Things objected had been found true. St. *Leo* however deprived St. *Hilary* of all Jurisdiction over the Province of *Vienne* for the Time to come, but restored part of that Province to his Successor. These Facts alone sufficiently prove against Mr. B—— what St. *Leo* affirmed concerning the Jurisdiction which the Popes his Predecessors had exercised in receiving Appeals from *Gaul*. See also above the Application made to St. *Stephen* for the Deposition of *Marcian* of *Arles*. However, we cannot be surprized at these Misrepresentations when we read in his note p. 21. *I may safely say, that among the Roman Catholics, there is scarce one in a thousand, who does not immediately address, in his Prayers the image itself, which is rank Idolatry.* I never saw or heard of one who did so address his Prayers immediately to an Image. All our Catechisms, Instructions, Sermons and Books prevent so enormous an Abuse. But the Testimony of Mr. B—— was wanted to make good the Charge of Idolatry against a Church which, above all others, abhors that as the greatest of Crimes against God and Religion. What can we think of one who sticks at no Slander? Or of a Cause which wants such a support? He refers, in the same Place, to Dr. *Middleton*, that the far greater part of the Ceremonies used by the Church of *Rome* have been borrowed of the *Pagans*. It has been demonstrated against the Doctor, that Lamps, Incense and other Things in which he instances, were employed in the Service of God in the *Mosaic Law*, by his express Order. Must we condemn Circumcision appointed by God among the *Jews* because it was practised by the *Egyptians* and other *Gentile Nations*? Certainly he will not say it, even though Sir *John Marsham* could have proved what he falsely advanced, that it was first in use among the Heathens? Must we reject true Religion because the Devil has mimicked it by false Superstitions? the Prophets of God, because the Devil has had his Impostors? The Scriptures, because Heretics have counterfeited some? *The Virginity of Nuns is not to be contemned*
because

Because there were Vestal Virgins, - says St. Augustine (l. 20. contr. Faust. c. 21. T. 8. p. 148) There is a great Difference were it only in this, to whom the Offering is directed.

It would fill a Volume, to examine the notorious Misrepresentations with which the long Life of *S. Leo the Great* is filled; I suppose by way of Revenge for the Testimonies of his Transcendent Merit, and of the Supremacy and Prerogatives of his See, which he received from the Emperors, Patriarchs and Bishops of the East, and from the General Council of *Chalcedon*. It is very diverting that the Biographer makes both *Nestorius* and *Eutyches* agree, and Orthodox in Doctrine, *P. 61*, though they ran into Errors diametrically opposite to each other. That the first general Councils were assembled at least by the Consent of the Popes, and that the Popes presided in them, about which he fills many Pages, see *Ceiller, Orsi, &c.* Our Author is very sensible that the Second and Fifth, both held at *Constantinople*, which wanted these Conditions, could not on many other Accounts be reputed General in their first Meeting, but only in their Confirmation by the Popes and the whole Church, being only Councils of the East in their assembling. The long Discant on the Laws of Emperors and Councils declaring the Supremacy of the Apostolic See of *Rome*, (were the Quotations all exact) is very weak; seeing none of these exclude the Divine Establishment, and many express it. The Doctrine of *S. Leo* against the two Heresiarchs, both for his Learning, Exactitude, and Sanctity, has been canonized by the Council of *Chalcedon*, and by all succeeding Ages. Yet Mr. B— charges him with numberless gross Errors. This great Pope, in his Letter to *Rusticus of Narbonne*, declares that a Man who has lived with a Concubine may lawfully marry another Woman; but no ways excuses the Crime of keeping a Concubine, as one might understand our Author Page 9. He roundly charges him with several Capital Errors in his Letter to *Nicetas of Aquileia*, who had consulted him about certain Cases which had happened among the Captives who had been led away by the *Huns* under *Attila*. [*Ep. 129.*] Some Captives returned again, and found their Wives married to other Men, upon a Persuasion that they had been killed. The Pope answers, the Wives were obliged to return to their first Husbands. *Nicetas* had added, that the first Husbands demanded them. Wherefore *Leo* adds that Circumstance to express that their first Marriage must be proved: no ways permitting them to remain with their second Husbands in Case the first did not claim them, as Mr. B— pretends [*P. 120.*] Some out of Hunger or Fear had eat Meats sacrificed to Idols. These *S. Leo* orders to do Penance. Our Author says he contradicts *St. Paul*, who allows such Meats, *Rom. xiv. 1 Cor. viii.* *S. Leo* certainly allowed what *St. Paul* did: but when such Eating was required by Persecutors in Hatred of the true Faith, this became a Profession of Idolatry; for it was exacted as such. In like Manner did *Antiochus* compel the *Jews* to eat Hog's Flesh, as a Renunciation

Renunciation of their Religion. *Nicetas* adds, that some out of Fear had consented to be rebaptised by the Heretics. These likewise the Pope declares to be obliged to do Penance. Those who had been once baptised by Heretics, he orders to be only confirmed by the Invocation of the Holy Ghost and the Imposition of Hands, that *they may thereby receive the Virtue and Sanctification of Baptism, having received nothing of that Sacrament before, besides the bare Form.* Here Mr. B—— makes a long Discant to prove this rank Heresy defined by *Leo ex Cathedra*. For, says he, according to the present Doctrine of that Church, Baptism, whether it be administered by a Catholic or a Heretic, has the same Virtue, cancels Original Sin, sanctifies: consequently, if the Church does not err, *Leo* did in defining the contrary, &c. *Leo* evidently defined the present Doctrine, that Baptism given by Heretics is valid, and not to be iterated: but that when received from them by the Adult in mortal Sin, by wilfully consenting to the Heresy, it does not sanctify or give Grace: which Effect is however to be recovered by Penance. The whole Invektive of the Author in this Place betrays a surprising Ignorance, and something much worse, which I should be glad if he can excuse from being wilful.

Upon the Letter of Pope *Leo* forbidding the Public Confession of Secret Sins, because in these Confession made in private to a Priest is sufficient, Mr. B—— takes Occasion to fill many Pages with a great deal of false Reasoning against the Precept of Confessing our Sins to a Priest. He says indeed: *Private Confession, or Confession made in private to Man, began, in the earliest Times, to be practised in the Church.* For which he quotes *Irenæus* [l. 1. c. 9.] *Tertullian* [de penit.] *Origen* [hom. 2 et 3 in Levit. hom. 2 in Ps. 37.] *Cyprian* [l. 3. ep. 8 et Serm. 5 de laps.] But he adds that it was never thought necessary. He owns it mentioned *Acts* xix. 18. where it is said that many who had formerly been baptised, τῶν πεπιστευκότων, and had relapsed to read superstitious Books, being moved to Penance, came confessing their Deeds, τὰς πράξεις αὐτῶν: which means their Sins in Detail, not in general. But he pretends that *St. James, Ch. v. V. 16*, means Confession of Sins made either to Priests or Laymen. We say he speaks of the same Priests whom he had mentioned in the preceding Verses, where he mentioned Extreme-Unction. Confession of Sins in particular is likewise spoke of 1 *John* i. 9. See *Estius* and *Calmet* on that Text. Our Historian urges that it is good, but not commanded or necessary. I only observe that *Christ* gave to his Ministers the Power of binding or loosening Sinners, *Mat. xvi. 19, xviii. 18. John* xx. 22. which Authority the Fathers exceedingly extol as real, and surpassing the Power of the Angels, &c. See *S. Chrysostom* [l. 3 de Sacerd. c. 5. T. 1. p. 383. &c.] All the Fathers understand this of Penance, and the Absolution of the Priest. Now a coercive Jurisdiction is null, and of no Effect, unless it be obligatory. How can Sinners be bound by a Tribunal to which they are
not

not commanded to subject their Causes? Whence S. Augustine writes, [Serm. 392. n. 3. p. 1504.] *Let no Man say to himself, I do Penance privately; I do Penance with God. Therefore was it said without Cause: Whatsoever you shall loosen, &c. Therefore without Cause were the Keys given to the Church of God.* Tertullian, [de pœnit. c. 9, 10.] S. Pacian, S. Ambrose, &c. grievously complain that they who are ashamed to confess their Sins, *perish* by their Shame. S. Pacian reproaches the Novatians, who denied the Church to have Authority to remit certain more grievous Sins, that they *took away the Plank from one perishing*. [Ep. 1.] S. Ambrose says, [l. 1. de pœnit. c. 16. T. 2.] *If any one having secret Sins, yet does Penance diligently for Christ, how does he receive Pardon if the Reconciliation of the Church be not granted him?* To omit others: S. Leo, of whom Mr. B—— is here treating, writes, [Ep. 82. als 91. ad Theodor. T. 1. p. 605.] *The Hope of eternal Life is repaired not onely by Baptism, but also by the Medicine of Penance—the Pardon of God cannot be obtained but by the Supplications of the Priest.* How then does Mr. B—— advance so confidently that auricular Confession was never regarded as necessary before the Council of Lateran in 1215? Do not we read in S. John Climacus? [gr. 4. n. 11.] *without which Confession no one shall obtain Pardon.* ἡς χάρις γ' ἐκ τῆς ἀποστολῆς τεύχεται. And John of Raithe, his Contemporary, in his Annotations *ibid.* *We are bound by the Necessity of the Divine Precept to confess our Sins, as is manifest from the Apostolic Traditions.* All the various Churches and Sects of Christians in the East believe Confession of Sins to a Priest of Necessity by the Precept of Christ; though some of them, as the Nestorians and Jacobites, have been separated from the Communion of the Latin Church ever since the fifth or sixth Ages. Our Author borrows from Calvin his false Inferences from the Fact of Nestarius abolishing the Office of Penitentiary, which had been onely instituted upon the Origin of the Novatian Heresy, as Zozomen relates [l. 7. c. 16.] who gives the Reason, because *Penitents are obliged necessarily to confess their Sins.* This Penitentiary was a Public Censor to inspect the Manners of the Faithful, and to see that the canonical Penances were duly enjoined and observed. When Nestarius abolished that Office, Penitents confessed to whom they pleased, and received the Divine Mysteries at their own Discretion, without the Curb of such a Censor; yet so as to be obliged to confess Mortal Sins to some of the Priests, if guilty of any. Origen clearly expresses that a Penitent was at Liberty to choose to whom he would make his Confession, [hom. 2 in Pf. 37. n. 6. T. 2. ed: Ben: p. 688.] *Look about diligently, says he, to whom you ought to confess your Sin.—If he sees your Disease to be such that it ought to be exposed in the public Assembly,—this is to be done with mature Deliberation, and by the Counsel of a skilful Physician.* Nestarius did not take down even Public Canonical Penance; much less private, as is evident from S. Chrysostom [hom. 3 in Ephes. et 9 et 12 in Hebr.] and S. Nilus [ep. ad Chariclum.] Our Historian alleges the Authority of

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Beatus Rhenaus, who in his Preface to *Tertullian*, on Penance, says that secret Confession was unknown in his Days. That Confession of Sins to the Priest, was then practised is most evident, as Mr. B---- acknowledges: Whether it was Public or Secret the Thing is of no great Moment as to the Sacrament, though it is certain from *Origen* quoted above, *St. Basil* and innumerable others that it was at least often Secret. Mr. B---- pretends that no antient regarded Penance as strictly a Sacrament. But even *Luther* will inform him that nothing is clearer in their Writings. They frequently compare it with Baptism and the Eucharist. Thus *St. Athanasius* writes (*T. 2. collect. Patr. p. 103 by Montfaucon.*) *As a Man baptized by a Priest is inlightened by the Grace of the Holy Ghost, so he who Confesses by Repentance, through the Priest, receives, by the Grace of Christ, Pardon.* Many longer clear Passages might be added. Consult *M. Sainte Marthe*, *Tr. on Confession against Daille*, &c. *Tournely* to not mention other Divines, will teach our Author that a Supplicatory Form of Absolution could be employed by the Church in this Sacrament no less than an Authoritative one, and that his long Argument drawn from thence is entirely foreign to the Purpose. He quotes *Gratian* that many in the Twelfth Century, thought Sinners might by Contrition alone obtain Pardon without Confession; whilst others thought the Pardon the effect of Confession. But the first Opinion onely disputed that Justification was to be ascribed to a justifying Contrition, which its Patrons thought necessary before Confession: For *Gratian* uses those Words, *Justification before Confession; In Contrition, not in Confession*, &c, and the Arguments for that Opinion produced by him were theirs: And this was the Doctrine of some Divines at that Time. But they all agreed that there was a Divine Precept of confessing them, and of receiving Absolution: they only disputed whether the Justification of the Sinner was more properly to be called the Effect of the Contrition or of the Absolution. He urges that *Gratian* affirms from *S. Theodore of Canterbury* and the Council of *Challons*, that the *Grecians* deny the Necessity of Confession. He ought to have added, that the Mention of the *Grecians* is wanting in all the Manuscript Copies of *S. Theodore* and of that Council, and is a manifest Interpolation of some ignorant Copier, as Bishop *Usher* and *Daille* themselves confess. Yet this Remark is suppressed by Mr. B----. It is manifest that the *Grecians* maintained then, as they do now, the indispenible Necessity of Confession to a Priest. See *St. John Climacus* above, not to add Quotations of others. In the West likewise we find this expressly taught by all the Divines and Writers of that Age. *Godefrey*, abbot of *Vendome*, [*l. 5. ep. 15.*] refuting the Error of one who advanced that onely four kinds of Sins were necessarily to be confessed, writes: *It is certain;---nothing is more certain than this that Sins stand in need of Confession.* The learned Archdeacon of *Bath*, *Peter of Blois*, teaches this in his whole Book, *On Sacramental Confession*, in the Year 1180, *Peter of Cells*, *Robert Pullus*, *Hugh* and *Richard* of St.

St. Victor, Peter of Poitiers, and the Master of Sentences (in 4. dist. 17.) say: Without all doubt Sins must indispensibly be discovered to the Priest by Confession. Some few denied the Necessity of Confession as some now deny a Divine Providence: For Pullus calls them too bold and presumptuous: Hugh, perverse: Alcuin and Godesfry, Heretics, Sectaries, Overthrowers of the Catholic Faith, &c. Alcuin in the eighth Age thus Addresses them (ep. 7 als. 26.) You despise the Apostolic Precept. Follow the Steps of the Fathers, and do not bring new Sects into the Religion of the Catholic Faith: shun the venomous leaven of Error, &c. According to the express Words of Christ, Sinners remain bound, Sins are retained, that is, are not forgiven, without the Ministry of the Priests, joined with the sincere Repentance of the Sinner.

LETTER VII.

On Orders: The Unity of the Church: Miracles: Pope Gelasius I, and Communion in One Kind.

S I R,

NOT to lose Time, Ink, and Paper, I shall confine myself to a few short Animadversions on the remaining Part of the Work before me. I am surpris'd to hear any one, especially a Jesuit, call *Du Pin* a very eminent Roman Catholic Writer, as Mr. B—— styles him, p. 149. He had notoriously seperated himself from that Faith, and was the declared Adversary and the repeated Offender against the See of Rome, as the Popes call him: and his Works are censured and rejected by the Catholics. Indeed no one can set any great Value on them: for he was a most partial, hasty, careless Writer. He had read a great deal, but digested it very ill, and wrote in a Hurry and for Bread. His Works are full of Blunders, always in Favour of his bold and rash Assertions and Prejudices. See the Remarks of Petit-Didier on his *Bibliothèque*, and the more faithful and exact Histories of Ceiller, Orf., &c. &c. Mr. B——, p. 214 215, on the Subject of Holy Orders, in a long Annotation, quotes Calvinist Divines, such as Calvin, Rivetus, Chemnitius, &c. It perhaps would have been more to his Purpose if he had quoted the most eminent Divines of the Church of England, of which he professes himself a Member. It is well known how zealous Sticklers most of these have been for the essential Character of Holy Orders, against the Calvinists whom he cites. Our Historian pleases himself with a great deal of false Reasoning on this Subject; but he has either forgot or has knowingly misrepresented the Catholic Doctrine, which teaches, that though the Character of holy Orders be indelible, and remains notwithstanding

standing the Person be deposed or degraded, yet he loses Jurisdiction; without which many of his Functions are even invalid, and the Exercise of all Functions is taken from him and forbidden him. This destroys all his Puns, which are grounded on this false Assertion: *That a Man should be deposed from his Office, and yet retain all the Power belonging to his Office, is so repugnant to Reason and Common Sense, that it is surprising the Church of Rome should ever have adopted such a Notion.* A Priest degraded or deposed is reduced to the Lay-communion: yet if he should be restored to his Dignity and Functions, he would stand in Need of a Re-establishment onely, not of any new Ordination, as I believe Mr. B—— acknowledges. He must therefore either deny the Necessity of Ordination to the Priesthood, or confess a certain indelible Character in it, so that in this whole witty Paragraph he is evidently inconsistent with himself.

Our Author rejects all Miracles wrought by Catholic Saints, because none even of their Missionaries can perform the least Miracle among us, though they must own Miracles quite necessary here, and quite unnecessary in their own (Catholic) Countries. Page 176. We may answer: *They have Moses and the Prophets.* Luke xvi. 29. They who desire sincerely to seek the Truth, have sufficient Evidence: The Brothers of the rich Glutton who rejected such, would have hardened their Hearts against Miracles wrought under their own Eyes: and God denied such a Favour to their Incredulity. The Prophets did not work Miracles on all Occasions or at Pleasure, but where God inspired them. *Christ* himself did not perform any in his own Country, Luke iv. 23. Nor would He grant that Satisfaction to *Herod*, tho' that Prince earnestly requested it, and certainly would not believe without it. Such are the Marks of our holy Faith confirmed by incontestable Miracles, that he who refuses now to believe when he considers them, is himself a Miracle of Infidelity, and fights against Sense and Reason itself. God, for the Manifestation of his Glory and Goodness, is pleased often to renew his wonderful Works in his Church, especially in the first preaching of the Gospel to Infidel Nations, as when *S. Augustine* brought it into England, when *S. Francis Xavier* carried it into the *Indies*, and sometimes on other Occasions. Many evident Miracles have been juridically proved before the most rigorous Judges, of which a whole History might be compiled. I onely refer the Author for the present to the Life of *S. Tereja*, written by herself, and should be glad to know his Sentiment of it. If he meets with a History of one Imposition, of one forged or mistaken Miracle, he triumphs as if all Miracles were alike, not reflecting that Lyes do not destroy the Evidence of Truth; as the Forgeries or Sorceries of *Apollonius Thyanæus*, so much boasted by *Porphyry* and other Heathens, and by them opposed to the Miracles of *Christ*, no ways prejudice the Reality and Evidence of these: nor the counterfeit Gospels the Truth of those which were penned by the Apostles.

Mr. B—— is very angry with Pope *Gelasius I.* because he deposed *Acacius*, Patriarch of *Constantinople*, who had abetted strenuously the *Henoticon* or Decree of Union of the Emperor *Zeno*, in Favour of the *Eutychian* Heresy. He dares not pretend that *Acacius* did not deserve that Censure: but will have it to have been unjust in the Pope, because the Cause of *Acacius* ought to have been first judged in his own Province, or by the oriental Bishops. But it is notorious that many of these leaned towards that Heresy, and all were overawed by the Emperor. Their Neglect made the Zeal of the Pope more necessary and more active. Pope *Gelasius* often repeats in his Letters on this Occasion, that the *Roman* See had from the Beginning the Care of all the Churches over the World, [*Ep. 6. p. 1173. T. 4. Conc.*] and that from it there lies no Appeal to any other Church, [*Ep. 4. p. 1116.*] which Supremacy he founds in the Words of *Christ* to *S. Peter*. He says God has distinguished the Imperial and Sacerdotal Authority, so that the one judges all Matters of Religion, the other all those of State, [*Ep. 8. p. 1182.*] This Doctrine is what so much incenses our Historian against this most learned and most holy Pope: but he pretends, page 233, that *Gelasius* changed the Language of his Predecessors and of the Church in this Point, who before had built this Supremacy upon the Canons, not on the Establishment of *Christ*. But he has forgot that he himself had censured *Innocent I.*, *Leo I.* &c. for the same Thing: He might have added all the Antients in the same Category.

He says that Pope *Gelasius* excommunicated *Dioscorus*, *Ælurus*, *Peter Mongus*, *Peter Fullo*, *Acacius*, all their Successors, Accomplices, Abettors, and all who communicated with them, cursing at once the better Half of the Church, the Emperor, and many Persons at this Time very eminent in the East for their Sanctity; viz. *S. Sabas*, *S. Theodosius*, *S. Elias Bishop of Jerusalem*, *S. Daniel Stylites*, &c. These all flourished at this Time, had all communicated with *Acacius*, lived in the Communion of his Successors, died out of the Communion, nay, under the Curse of Rome, and yet (strange Inconsistency!) they are now honoured by her as Saints of the first Rate, and invoked by the Successors of those by whom they were cursed. P. 224. But no such Censure was ever fulminated either by *Felix II.* or *Gelasius*. *Acacius* himself was excommunicated; and the Popes refused to send Letters of Communion to *Euphemius* and *Macedonius*, because they read the Name of *Acacius* in the *Dyptics* or List of lawful Bishops. But this Interruption of Communion between the See of *Rome* and the chief Sees of the East is not to be extended to all their Subjects, and though a Mark of Displeasure and a Punishment, was not a true Excommunication. We have seen Popes in our Days for a Sign of Displeasure direct no more their Briefs or Commissions to certain Bishops, who yet were never looked upon either by the Popes or any others as excommunicated, or out of the Catholic Church. This Interruption of Communion might perhaps sometimes be called a sort of improper Excommunication, as the

the Exclusion of penitent Sinners from the Sacraments during the Course of their Penance was, though it had no way the Effects of a true Excommunication. The Popes had certainly Reason to insist on the Expunction of the Name of *Acacius*, to exclude the secret Evasions of the Heretics who gloried in him. Whether any of the *Greeks* incurred the Guilt of Schism, by any unwarrantable Measures in Favour of *Acacius* or the Heretics, God is Judge: we do not find any of them excommunicated by the Popes, though these omitted the usual Tokens of Communion with them as a Mark of Displeasure. The Difficulties, especially the Scandal of the Weak, feared from the expunging of a Name dear to many, might be believed by many *bonâ Fide*, to excuse their Conduct by the Necessity of Circumstances, and a moral Impossibility of obeying till Matters in the East should grow more calm. *Euphemius* and *Macedonius* were zealous Confessors, and suffered much from the *Eutychians*; and Historians bear Testimony to the singular Piety, especially of *Macedonius*. The learned *Dominican Natalis Alexander* maintains that they were never Schismatics. The *Bollandists* prove the same by the Example of *S. Flavian* of *Antioch*, and *S. Elias* of *Jerusalem*, who have been always honoured among the Saints even in the West, yet both did not for some Time enjoy certain exterior Tokens of the Communion of the See of *Rome*. The *Greek Church* honours onely *Euphemius* on the 25th of *April*, and the *Continuators of Bollandus* have inserted his Life: but neither of them is named in the *Roman Martyrology*. Not one of these mentioned by *Mr. B*—— died under any Excommunication. Could material Schism be proved upon any of these, which cannot be done, this would shew no Inconsistency in the Conduct of the Church. No Guilt is incurred, no Crime of Heresy or Schism committed, by those who err without Obstinacy, and invincibly. No Man can sin without a Fault, and invincible Ignorance exempts Persons from Fault. They therefore who err by this Ignorance onely, and for want of knowing the Truth, which they sincerely desire, and are ready to embrace if they knew it, can neither be Heretics nor Schismatics before God: they may be in the true Church of *Christ* by Desire, and may be saved through his Grace, and by Faith in him; as many illiterate Persons who live in the Communion of the Church, may frame to themselves some erroneous Notion concerning a remote Point of Faith, which does not destroy the Sincerity of their Faith in *Christ*, as long as it is inculpable by being invincible, and they are disposed and ready to correct it. Catholics therefore teach without any Contradiction, that many in Schisms or Errors in which they were brought up, may be excused from the Guilt of that Crime or of Heresy, being called material Heretics, or erring without Malice or Obstinacy. Hence the present learned Pope, in his great Work, *On the Canonization of Saints*, writes, [Vol. 3. b. 3. c. 20. N. 6. p. 282.] *As a material Heretic, so a material Schismatic may be a Martyr. Three Examples seem to confirm this Assertion. Peter of Luxem-*
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burg, (who died in the great Schism at *Avignon*) and Lewis Alamand, were beatified by the true Pope Clement VII. The latter consecrated the Antipope Felix in the Council of Basil; but afterwards did Penance for that Fact. Also Palchafius, Deacon of Rome, mentioned in the Martyrology May XXXI, adhered to his Death to Laurence against Pope Symmachus, as S. Gregory relates [Dial. l. 4. c. 40, 41.] Hence he must have died whilst the Controversy was still subsisting. "Sicut materialis Hereticus Martyr esse potest, ita et materialis Schismaticus, &c." No Father ever wrote more strenuously for the Unity of the Catholic Church than S. Augustine, who yet in his Letter to Glorius, Eleusius, and other Donatist Bishops, styles them: *Most Beloved Lords, and Venerable Brethren*; adding the Reason, because *They who defend their Opinion, though false and perverse, yet with no obstinate Malice, especially when they had received it from their Parents, and diligently seek the Truth, ready to be corrected when they have found it, are no ways to be reckoned among the Heretics.* "Nequaquam sunt inter Hæreticos depurandi." If I did not think you such, perhaps I should not write to you at all. [Ep. 43. olim 162. T. 2. p. 88.] Whence he does not address this Letter to those chief Bishops of the Sect who had sufficiently discovered their Obstinacy, by resisting the Truth manifested to them. Nor were those to be excused from Heresy, as he mentions in another Epistle, who neglected to examine the Truth with all possible Diligence when an Opportunity was offered them, or who remained in Error or Ignorance out of Sloth, or human Respects, for Fear of the World or of displeasing their Friends, or out of Pride, Presumption, Obstinacy, Custom, Interest, or other temporal Motives or Passions. But as for those whose Errors consist in more remote Articles, and who did not themselves break off from, or resist obstinately, or neglect the Means of arriving at, the Truth, if they are sincere and diligent, *They are by no Means to be reckoned among the Heretics.* This is doubtless the Case of many among the *Greeks, Muscovites, &c.* Such if exact in Prayer, and all other Duties, may by the Sacraments or perfect Contrition obtain the Pardon of Sins, and Life everlasting through *Christ*, and are in the Church in Desire, though they do not enjoy the Benefit of its exterior Communion through an invincible Ignorance, by which it is rendered impossible to them.

This Rule is not to be extended to Infidels who do not know, believe in, and worship, the true God, and *Christ* his Son and our Redeemer. *Without Faith it is impossible to please God, Hebr. xi. 6.* Eternal Life requires that we know God, and *Christ* made Man to redeem us. *John xvii. 3.* There is no other Name in which Men can be saved. *Acts iv. 12.* *He who doth not believe is already judged, John iii. 18. &c.* The absolute Necessity of believing, by a supernatural Faith, God the Creator of all Things, and our supernatural Rewarder; also *Jesus Christ* his Son our Redeemer, is an Article which has been always allowed to lie at the very Foundation of the Christian Religion. Whence Dr. Potter, then

then Bishop of Oxford, in his Charge to his Clergy, expressed how much he was shocked to read such Principles of Sincerity laid down by Dr. H——y, which would allow Salvation to *Mahometans*.

The Patriarchal Revelation which taught a supernatural Faith of God our Last End and supernatural Rewarder, and of a Redeemer from Sin then to come, subsisted alone till the more explicit *Mosaic* Dispensation given to the *Jews* whom God made his peculiar People, when Idolatry seemed otherwise to threaten to banish the Knowledge of his true Worship out of the whole World. This Patriarchal Revelation sufficed to conduct Souls to God, through *Christ* then to come; and this even after the Law was given to the *Jews*, where Men who did not belong to that Covenant, and were not of the Posterity of *Israel*, had not effaced or adulterated this Primitive Faith by Idolatry, Superstition, or Ignorance. *Melchisedec* served the true God, though not of the Family of *Abraham*. *Job*, and doubtless innumerable others, were Saints, who were no *Jews*. *S. Augustine* and other Fathers call these, in a certain Sense, Christians before *Christ*, because they believed, at least in some Manner, a Redemption to come, which we believe accomplished: they were saved by the Grace of *Christ*, and they belonged to that mystical Body of the Church of which we are also Members, and of which *Christ* is the Head.

It seems from *Rom. i. 21*, and from the Testimonies of profane History, that we have no great Grounds to hope that any of the known *Grecian* Philosophers had this Happiness of faithfully worshipping the true God, whom several of them knew. However, *S. Justin* presumes it of some, in that Passage on which Mr. *Jortin* and the modern Latitudinarians lay great Strefs. Speaking of the antient Philosophers he writes: *They who lived according to Reason, are Christians, howsoever they were called Atheists. Such were among the Greeks, Socrates, Heraclitus, and others: among the Barbarians, Abraham, Elias, &c. [Dial. p. 153.]* But Bishop Mountague [*Orig. Eccl. Appar. i. p. 21.*] and other former Pillars of the Protestant Church have answered for me, that this Father no way favours the Latitudinarian Principle of allowing Salvation to Infidels: for he presumes that those Philosophers who were called Atheists by their idolatrous Countrymen, and *Socrates* who was put to Death on that Account, worshiped the True God as *Job* did. Otherwise he could not have called them Christians in any Sense, and have said that they lived according to Reason. *B. Mountague* thinks that he perhaps leaned to the *Pelagian* Error which had not then been condemned by the Church. But no Word which he uses, excludes supernatural Grace and Faith; and the Name of Christian must imply a Faith in a Redeemer to come. To allow Salvation to Infidels who have no supernatural Faith even of these fundamental Mysteries, is to overturn all the Principles of our Divine Religion. On the other Side it is clear, that the Ignorance of a Revealed Religion or of Faith may be invincible in some to whom it has never been preached or proposed. And

it is an Error, condemned by the Catholic Church, to affirm that Infidelity which is merely *negative* or invincible, is itself a Sin. No Person can be damned for it, but for Idolatry which is an inexcusable Crime against the Light of Nature and Reason, or for other Sins. If invincible Infidelity is not a Sin, much less is an invincible Error in some single Article the Crime of Heresy, which is defined *A wilful and obstinate Error in Matters of Faith*. Whence that Maxim of a true Son of the Church: *I may err, but I will never be an Heretic*.

Mr. B—— thinks these Principles inconsistent with the Catholic Doctrine concerning the Unity of the Church, out of which there is no Salvation: which Point *Protestants* usually censure as injurious to Charity. Yet nothing ought to be more incontestable in the Christian Religion. The Thing speaks of itself. Had there been more Gods and *Christs* than one, we might have had different Religions: but it is a self-evident Truth that as there is onely one God, and onely one *Christ*, he can have onely delivered one Faith, not Contradictions. Truth in every Point is but one, and this alone can be delivered by him. *One Lord, one Faith, one Baptism. Ephes. iv. 5.* You have read or may read *B. Pearson on the Creed, Art. 9.* I believe no Man will deny that it must always be a grievous Sin obstinately to refuse to embrace the Will of God, and assent to Truths revealed by him, and duly proposed to us. For this is an heinous Affront offered to God, and constitutes the Malice of the Sin of Heresy, which according to *St. Paul Gal. v. 20. Tit. iii. 5, 10, 11, &c.* damns Souls. It is, moreover, manifest, that *Christ* established onely one Church, of which all Men are obliged to make themselves Members when it is manifested to them. Out of its Pale no one can be saved, as no one escaped the Deluge who was out of the Ark of *Noah*, according to the Expression of *S. Cyprian* and other Fathers, repeated by *Dr. Pearson, On the Creed*. In this even the first Reformers agreed. *Mr. Thorndike, a Protestant Divine, writes: Until the Dregs of our Times, I do not know that it was ever disputed, that Christians are not bound to be Members of one and the same visible Church. [Just Weights and Measures, ch. 6.]*

The Church always exacted Creeds or Professions of Faith from those who were baptised or admitted to her Communion. She always excommunicated Heretics who adulterated her Faith in any Article, and Schismatics who, on any Pretext whatever, set up Altar against Altar, or rebelled against Church-Governors. She always taught the Necessity of the strictest Unity in Faith and Communion, as her Councils and Writers in every Age shew. Read *S. Augustine* and *S. Cyprian, On the Unity of the Church*, and in their Epistles, &c. This seems to be a Point that was never called in question before the last Century. The Authors of the different Sects of Protestants generally agreed in it, at least if we except *Zuinglius*, who yet evidently excluded from Salvation the *Antitrinitarians, &c.*: and the *Zuinglian* Magistrates of *Zurich* condemned

demned all *Anabaptists* to be put to Death: as *Erasmus* complains, by a Contradiction to their own Principles. See *Brandt*, in the History of the Reformation in the Low-Countries. The Anathemas and dreadful thundering Curses of *Luther* against the *Zuinglians*, *Calvinists*, &c. are well known. A List of the virulent Books in which they excommunicated and condemned each other may be seen in *Brevetie's* Apology. They all agreed in the Necessity of one visible Church to Salvation. See *Charity and Truth*, P. 30, 31, 32. *Frederic Staphylus*, who from a Disciple of *Luther* became a Catholic, and was made Counsellor to the Emperor *Ferdinand*, in his Apology, P. 58, relates that a young Man of his Acquaintance, who had been a Preacher in *Misnia* according to the Principles of *Melancton*, maintaining good Works and Ecclesiastical Constitutions to be Things indifferent, went into *Saxony* to *Illyricus*, another Disciple of *Luther*, who because he would not say that good Works are pernicious to Salvation, called him a *Mamaluks*, and an Apostate Heretic, and expelled him the Country. He therefore repaired to *Osiander*, another Scholar of *Luther*, in *Prussia*, who asked him whether he believed a Man to be justified by the essential Justice of God, and regarded all that denied this as Heretics? and when he answered, that he could not assent to such an Article, he was drove out of the Dominions of *Prussia* as an Heretic. He addressed himself to the *Calvinists* in *Poland*; next to the *Picards*: afterwards to a *Silesian* Nobleman, to whom he answered that the Doctrine of *Savencfeld*, that the External Ministry or Preaching is superfluous, and that the Internal Word, or rather Operation of the Word when preached, is the Son of God himself, was an exploded Heresy. Then he went to the *Anabaptists* in *Moravia*: but met with the same Treatment every where. Seeing himself condemned by all the other Reformers as an Heretic for maintaining the Doctrine of *Melancton*, he lastly went to *Vienna*, and embraced the Catholic Faith. *Salmon* mentions, in his Modern History of Germany, [ch. 7. p. 62. T. 2.] that the *Lutherans*, to shew their insuperable Aversion to the *Calvinists*, in the great Church at *Leipsick*, have drawn the Pictures of the Devil, *Ignatius of Loyola*, and *John Calvin*, and hung them up in one Frame, with this Inscription: *The Three great Enemies of Christ and of the Christian Religion*. Nor are the *Calvinists* at all behind hand with them. It is a Point publicly notorious, that all the first Reformers, were they now living, would condemn their Followers as rank Heretics. A particular Detail would be superfluous and tedious. To point out one Instance: It is well known how warmly both *Luther* and *Calvin* made Predestinarianism a Capital Point: yet from *Melancton* the *Lutherans* have exploded that, and even adopted the contrary Error of *Pelagianism*. When *Arminius* endeavoured to introduce the same Change of Doctrine among the *Calvinists*, these in the Council of *Dort* condemned and banished all his Adherents. To which Council King *James I.* sent Word, that if they forsook the Principles

of the first Reformers, he would exchange his Friendship into eternal Hatred. Notwithstanding this, we see that the learned *Calvinists* have now almost universally (except at *Geneva*) abandoned the *Predestinarians* to run into the opposite *Pelagian* Doctrine, as Bishop *Burnet* himself observes [*On the 39 Articles.*] The like might be shewn through innumerable other principal Articles. Mr. *Chillingworth* by his Book entitled, *The Religion of Protestants a safe Way*, chiefly contributed to promote the modern Paradox in Christianity, that so many different Religions and Communions are each a safe Way. Dr. H----y and Mr. *de la Pilloniere*, the Apostate French Jesuit, in their Letters to Mr. *Snape*, shew Mr. *Chillingworth* to have been a *Latitudinarian*, and to have refused to subscribe to the Confession of Faith of the Church of *England*, because he did not approve the *Athanasian* Creed, and had, as he said, true Charity for all Christian Societies. *Cbeysel*, a Presbyterian Minister, published a Book, now very scarce, called, *Chillingworth's Novissima*, in which we find that *Cbeysel* met *Chillingworth* dying, at *Chichester*, where he had been a Prisoner for the King's Cause. He calls it his chief Heresy, that he opposed Reason to Faith, and represents him as one who had reasoned himself out of his Senses. He pressed him to answer, whether one who died a *Turk*, *Papist*, or *Socinian*, could be saved? The sick Man replied, That he would neither absolve nor condemn such a one. *Cbeysel* was much scandalized, and sharply reproached him. The other begged he would treat him with Charity, because he had been always charitable, and desired his Prayers. The Minister prayed onely for his Conversion. When *Chillingworth* was dead, he refused for some Time to bury him; but at last suffered him to be interred in the old Cloister with the Monks of whom he had had so good an Opinion. But threw his famous Book, *The Religion of Protestants a safe Way*, into the Grave with him, saying: Go, cursed Book, which hast seduced so many precious Souls. Go with thy Author, and rot with him. The Sentiments of Mr. *Chillingworth* seem now to have made wonderful Progress, under a false Name of universal Charity, which some extend to *Turks*, *Jews*, and *Pagans*. Would not these *Latitudinarians* applaud *Hubert Dovehouse*, Parish-Priest at *Utrecht*, who to conform to his Flock, in which some were Catholics, others Protestants, professed himself of both Religions at once, and first said Mass to the Catholics: then they going out, and the *Calvinists* coming into the Church, he immediately began and read to them their new Liturgy. For which Conduct he is commended by *Brandt*. Some of these Gentlemen would perhaps approve the false Religion of *Redwald*, King of the *East-Saxons*, who had in the same Church or Temple one Altar erected to *Christ*, and for the Celebration of the Divine Mysteries, and another lesser, on which he offered Victims to the Idols of his Ancestors. Their Principles would allow Men to sacrifice both to the true God and to *Baal*, as the Chevalier R---- defends in exprefs Terms. (1)

(1) *The Philosophical Principles of Religion.* By the Cheu. Ramsey. Glasgow, 1751. 2 Vol. 4to. Such

Such Extravagances overturn the very Idea of all true Religion, and make it a Thing quite indifferent. They contradict the whole Tenor of Holy Scriptures, and the constant Doctrine and Practice of all Ages, and shake the very Foundations of Divine Revelation. For this can never stand if such Principles be admitted, or if Truth and Error, Religion and Superstition both can please God, and conduct our Souls to him.

The Anathemas or damnatory Clauses in the *Athanasian Creed* offend Mr. *Chillingworth* and many other modern Protestants. But Dr. *Waterland*, in his learned Commentary on that Creed, observes with Relation to them, that they are always to be understood with the Exception of Invincible Ignorance, and that no Christian can doubt that he is to give an Account to God of his Faith no less than of his Actions. The very Nature of a Divine universal Revelation, every Part of the Holy Bible, and the Consent of all Ages, point out this Principle with the utmost Evidence. Dr. *Hare*, in his Sermon on *Church Authority Vindicated*, at London in 1719, against B. *Hoadly*, shews by the Example of *Hymenæus* and *Alexander*, 1 *Tim.* i. 19. that Heretics for Points of Doctrine are delivered to Satan no less than Incestuous Persons and Wicked Livers, and that the Plea of Invincible Ignorance can never excuse those who may by a diligent Search attain to the Truth. [2] A Pretext of Sincerity is false where it arises from Sloth, Carelessness, Prejudices, Human Respects, Pride, Obstinacy, Interest, or such like Springs of Action. Charity can no more canonize Heresy, than Drunkenness or wilful Perjury; tho it forbids us to search the Hearts of others which are onely known to God, to condemn a Conduct or Action which may be innocent before him, where our Censure is rash and unwarrantable. In obscure Controversies which have been much puzzled, as in the Case of the great Schism, in which S. *Peter* of *Luxembourg* lived, how many may be perplexed or imposed upon by the Misrepresentation of Facts? And far from condemning, who is not edified at the Simplicity of the poor Woman whom the Marquise of *Worcester* met in *Cardiganshire*? who being above One Hundred Years old, had seen the Changes of Religion, and resisted Solicitations and Example, like old *Tobie*, continuing to pray alone rather than to conform. But for her *Easter Duty*, being much perplexed, not thinking there was a Priest in *England*, and fearing to omit so strict an Obligation, she went to Church and received the Sacrament, praying to God first that since she could not attain the Means, he would make the Parson a Priest to her that Day: which she believed his Goodness to be such, as to grant her. She had every Day said her Office, &c: and died of Joy that Night because the Marquise told her, he would carry her to *Ragland Castle* where she should find all the Means of serving God, &c; as we read in the *Apothegms* of that Nobleman, [*Apoth.* 17.] Who could be so unjust as

[2] Read Mr. *Seed*, on the damnatory Clauses of the *Athanasian Creed* vindicated. App. T. 1. p. 117. not

not to admire the mistaken Simplicity of this zealous old Woman, which moved the Marquise to many Tears? Doubtless many are led into Mistakes through Misrepresentations, &c. without Obstinacy, Heresy, or Sin. Such if they truly seek, and earnestly desire to embrace the Truth, and are unfeignedly disposed to renounce every thing for it, if attained, are in the true Church at least in Desire, *Voto*; which our Divines teach to suffice to Salvation, as Mr B—— knows. Such an invincibly erroneous Conscience is still a great Misfortune, where it deprives a Soul of many powerful Means of Virtue which the Church furnishes. Those Divines who think from the Texts of the Holy Scriptures, that, since the coming of *Christ*, not only the Articles of God as a supernatural Rewarder and Redeemer, but also those of the Trinity and Incarnation are indispensably to be believed by a distinct explicit Faith, rank the *Arians* and *Socinians* who deny those Mysteries, among Infidels.

To follow my Author, Mr. B—— borrows from many *Protestant* Writers what they have endeavoured to infer from the Writings of Pope *Gelasius* against Communion in one Kind, and against Transubstantiation, and ushers this in with his usual Confidence and Boast. But as to the first, *Gelasius* onely forbade Communion in one Kind, to abolish the sacrilegious Practice of the *Manichees*. Those abominable Heretics abstained from Wine as unclean, and the Gall of the Devil: on which Account they never received the Cup. This their Affectation was a long Time unobserved, and they received the Sacrament from the Catholic Priests, as we learn from *S. Leo* [*Serm 4 de Quadrag. T. 1. p. 217.*] in the Year 443. They continued this Practice till Pope *Gelasius*, in 496, to detect them, commanded all to receive both Kinds, or to be denied both, because the Division of the same Mystery is sacrilegious. [*De Consecr. dist. 2. c. 12.*] He calls it a Sacrilege when done out of Disobedience or a superstitious Abhorrence, in which Cases it was an Abuse of the Sacrament. This Prohibition ceased by Disuse, when the *Manichean* Heresy no longer made it necessary. This very Fact undeniably proves that Communion either in one or in both Kinds was left before to the Discretion of the Faithful. Which likewise appears from *Zaxomen* [*Hist. b. 8. c. 5. p. 764. ed: Vales.*] where he relates that a *Macedonian* Woman, who was compelled by her Husband to receive the holy Eucharist from a Catholic Priest, secretly spit it into her Handkerchief, and found it afterwards changed into a Stone. Many other Instances might be added, which prove that Custom then made it indifferent to receive in one or in both Kinds; nay, in several Cases the Communion was always given in one Kind, as to the Sick at a Distance. *Serapion* dying is related by *S. Dionysius* of *Alexandria* to have received onely the Bread, [*in Eusebius hist. b. 6. ch. 44.*] *S. Ambrose* at his Death received onely the Bread, as *Paulinus* his Deacon mentions. Onely the Wine was given to the Sick when their Mouths were too dry to swallow any Thing

Thing solid, as we find in the eleventh Council of *Toledo* [*Can. 11. T. 6. Conc.*] Onely the Wine was given to Infants, as is clear from *S. Cyprian* [*l. de lapsis. p. 94.*] and *S. Augustine* [*ep. 98. olim 23. T. 2. p. 265. &c.*] Domestic Communion was very frequent in the Primitive Ages, but always in the Form of Bread onely; as we see in *Tertullian* [*l. 2. ad Uxor. c. 5.*] *S. Cyprian*, [*de lapsis*] &c. The Abstemious who have a natural Antipathy to Wine, never received that Species; even the *Calvinists* in *France* exempted them. See the Acts of their Synods. *Christ* promises eternal Life to those that eat of the Bread alone, *John vi. 59.* It can no more be inferred from the Example of him giving the Eucharist in both Kinds to the Apostles that he commanded it to be always received in that Manner and in no other, than that he commanded it to be always received at Supper because he instituted it at his last Supper. Both Kinds are necessary to constitute it a Sacrifice, mystically representing the Death of *Christ* by the Separation or spilling of his Blood, signified by the two distinct Species placed separate: but it is a necessary Consequence of the Doctrine of the real Presence of the Body of *Christ* in its immortal State in this Holy Sacrament, that under either Kind *Christ* is received whole and entire: for he cannot be divided. It is the Opinion of many that *Christ* gave the Communion in Bread alone after his Resurrection, *Luke xxiv. 39.* Also the Apostles, *Act. xi. 42. Act. xx. vii.*

Gelasius in a Treatise *On the Two Natures*, to confute the *Eutychian* Heresy, employs the Mystery of the Blessed Eucharist; as *Theodoret* had done. This some whom *Mr. B——* copies, make an Objection against Transubstantiation, though they own it a Proof of the real Presence; so that they fall short of their Aim by their own Confession. And they mistake the Reasoning of *Gelasius* to form their Objection. For the *Eutychians* teaching that in *Christ* there is onely one Nature which is the Divine, concluded that he had lost all the Properties or Qualities of the Human Nature, and was not visible, palpable to the Hands and the like. The Author reasons thus against them: The Symbols or Bread and Wine in the Eucharist are not made invisible, impalpable, without Figure, Extension, or the other Qualities: in like Manner neither is the Body of *Christ* so absorpt in the Divinity as to be rendered invisible, without Figure and the other Qualities of a Human Body. He calls the exterior sensible Qualities the Nature, and in this Place reasons onely about them. See *Arnauld. Witsasse, Tournely, &c.* and for the Doctrine of the earlier Ages in that Mystery, let those who seek the Truth, read those Fathers who expressly explain it, especially to the *Catechumens*, as *S. Cyril of Jerusalem* [*Cat. 22 and 23 ed. Ben.:*] with the third Dissertation of *Dom Touttée*, his *Benedictin* Editor: also *S. Ambrose* [*l. de initiat. c. 9.*] the Author of the Books *on the Sacraments*, under his Name, older than *Gelasius*: *S. Chrysostom* [*hom. 82. olim 83 in Matt. p. 783, 787, and hom. 46 olim 45 in Joan. p. 272, &c.*]

LETTER

LETTER VIII.

IN a long Note on *John II*, p. 334. he heaps many Slanders together; as 1st, that the Fathers thought second Marriages, in some Degree, criminal: whereas they unanimously declare them lawful, though commonly a Mark of Imperfection, at least in those who have a Family of Children, whom they often neglect or injure by a second Venture; or when a second Marriage carries with it manifest Marks of no other Motive than that of Passion or Incontinency. On these Accounts, to recommend in general a State of Widowhood, and to shew second Marriages to be frequently Imperfections, some Canons subjected them to a public Penance; yet all Councils and Fathers declare them free from Sin in themselves. How then can he write: *The antient Fathers were all, or almost all, so far Montanists, as to think second Marriages, in some Degree, criminal.* His Argument proves nothing at all: for we find several other Actions, which the Bishops endeavoured to withdraw Men from, out of some Decency or Motive of Perfection and Virtue, subjected to Canonical Penance. Read the Penitential of S. *Theodore*, &c. The Praises which S. *Jerom* bestows on *Fabiola*, a Roman Lady of the first Rank, for the Fervor and Humility with which she asked and underwent Canonical Penance for a second Marriage, shew this to have been an Action of Perfection. He advances, that S. *Jerom* condemns even first Marriages as sinful, quoting his first Book against *Jovinian*. The Expressions of that Father are somewhat strong: but in his Letter to *Eustochium*, where he uses the very same, he explains himself that he calls Marriage evil, onely as less perfect, and less excellent than Virginity: for he adds, that it is good and honourable in itself; which if it were not, it could not be compared with Virginity; for onely Good can be compared with Good. He calls the Book of *Tertullian* heretical, in which he condemned second Marriages. [in c. 1 *Tit.* p. 415.] He says: *My Calumniators may see that I allowed second and third Marriages in the Lord. How then could I censure first Marriages?* [*Apol. pro libris adv. Jovin.* p. 232.] And [*ep. 27 ad Marcellam.* p. 64.] *We do not encourage, but we allow second Marriages, Paul commanding that young Widows marry.* Mr. B—— wilfully suppressed all these and many other such Passages of S. *Jerom*, because they would have destroyed his Slander, and have proved him to have openly falsified his Doctrine, unless we believe Mr. B—— rather than S. *Jerom* himself about his own Sentiments. Mr. B—— in this same Note, p. 334, writes; *All cannot contain, and God and Nature have provided*

no other Remedy against Incontinence but Marriage. What then must young Persons do who often cannot marry, yet are exposed to the most violent Temptations of any Age? What must they do who in a married State, by several Circumstances which are not very rare, cannot co-habite together?

In his Life of Pope Gregory the Great, Page 401, he writes in a long Annotation: *If they cannot contain, let them marry; for it is better to marry than to burn*, says St. Paul, 1 Cor. vii. 9. But no, says the Church of Rome, excepting her Clergy from that general Command: *if they cannot contain, let them fast, watch, cover themselves with Hair-Cloths, whip themselves; let them with S. Benet roll themselves naked upon Thorns, or with S. Francis in the Snow: and if the inbred Fire continues still unextinguished and alive, let them burn; for it is better to burn than to marry*—That in some there is no Medium between Marriage and burning is evident beyond Contradiction, from the Words of the Apostle quoted above. — All Men cannot receive this Saying, save they to whom it is given. Mat. xix. 11, 12, &c. All this reasoning is built on Falsifications of the Holy Scriptures, and on the most glaring Sophistry. Christ did not say, *All Men cannot*, but, *all do not take this Word*, as the original Greek Word expresses it. Again, 1 Cor. vii. 9. S. Paul does not say, *If they cannot contain*, as the Protestant Translation has evidently corrupted the Text, but, *If they do not contain*, as the Original reads it. Mr. B—— was sensible of this; and ought to have offered some Reasons for the Alteration of the Word of God in the Translation, if he had designed to reason justly: but this was a String which he did not care to touch, because it would have discovered the Falsifications which scarce any of his Readers will examine. The Assurance with which they are advanced, carries an Air to impose upon Readers by an Art familiar to those who want Proofs. It is evident that both Christ and St. Paul, in the Places here quoted, declare that voluntary Chastity for the sake of the Kingdom of Heaven is an Excellency, and an excellent State of Life, as Dr. Wells confesses, on St. Matthew, Page 185. But our Authors say: They speak of Persons who cannot contain. This is contradicted by all the Circumstances of the Texts. Christ says: *He that can take, let him take it*, viz. Chastity, Verse 12. By which Words he exhorts to that heroic State those who have Courage. Therefore he supposes it a voluntary Virtue, with the Help of Grace. For who exhorts to what is not in the Power of Men? Does he exhort Men to prophesy? The Meaning of these Words is; let those embrace this, who find themselves inspired by God with a Will and sufficient Courage. Or it is to be expounded as that, Mat. xiii. *Let him who has Ears hear*; which means not that some have not Ears; but Christ exhorts all to use the Faculty which they have. S. Paul advises all to live according to their Gift, 1 Cor. vii. But he speaks of the Gift of Marriage, and conjugal Chastity, no less than of that of Virginity: for both are Gifts of Grace; but neither is refused

to those who pray for it, and seek it earnestly. *Tertullian* [*l. de Monog. near the End*] says: *If you cannot, it is because you will not. For he shews that you can if you will, because he leaves both to your Choice.* *S. Jerom* writes [*l. 3. in Mat. 19. p. 87. T. 4. ed: Ben:*] *It is given to those who have asked it, who have desired it, who have laboured to obtain it; for it shall be given to every one who asks, &c.* *S. Chrysostom* explains this at length, on the same Passage of *S. Matthew*. And *S. Gregory Nazianzen* [*Or. 31.*] *It is given to those who will, and who assent.* [See *Origen* in *Mat. 19.* *S. Ambrose l. 3. de Virgin.* & *l. de Viduis.*] *S. Augustine* says to God, [*l. 6. Conf. c. 11.*] *You would give Continence, if I asked it.*

Marriage is indeed one Remedy against Concupiscence, which those who do not choose others, are advised to have Recourse to. It is a Remedy intended in the Order of Nature: was of Precept in the Beginning of the World, and immediately after the Deluge; and is now sometimes in Regard to particular Persons, on whose Issue the public Peace depends or the like. Except the Case of such extraordinary Circumstances, Men are at Liberty to choose the more excellent State of Virginity, and if they will practise the Means, have it always in their Power to obtain that Gift of God. Marriage is a Remedy to Concupiscence, but a violent one, and a Person stands in need of great Virtue to support all its Difficulties, and acquit himself of all its Obligations. If Concupiscence be still unextinguished, will *Mr. B——* allow the Remedy which *Luther* indulged to his Patron the Landgrave of *Hesse?* viz. to have two Wives at once. *Mr. B——* I hope experienced, before he had the Misfortune to suffer his Heart to be overcome by a *Dahla*, that Habits of Virtue make its Practice easy, and weaken and almost extinguish the Rebellion of the Passions, which Habits of Vice fortify even to decripite old Age. *Mr. B——* in the Means prescribed by the Fathers and Ascetics to obtain the Gift of Chastity, always forgets the Principal of all, which is Humility. They unanimously repeat with our pious and great Father *Hilton*, that a Man will often sooner kill himself by Austerities, than be able to vanquish this domestic Enemy by them alone, unless he accompanies his Mortification with Humility and Prayer. We must allow some Degree of exterior Mortification necessary to subdue our Passions, or we must burn every Page of the Gospels and of *S. Paul*, and of all the Fathers. But no Catholic lays that Stress upon it which this Author pretends, or makes that a Principal which is no more than a Help, and a very imperfect one too unless assisted by others which are greater, especially by sincere Humility and fervent Prayer. But *Mr. B——* thinks Marriage the only Remedy for Concupiscence. If this be so, he must entirely unhinge the Gospel-Laws concerning Marriage, and allow in hundreds of Cases Polygamy and frequent Divorces at the Discretion of either Party. It is well known indeed that *Luther*, *Melancton*, and *Bucer*, granted a Dispensation to their great Patron *Philip*, Landgrave of *Hesse*, to marry a
second

second Wife, the first being yet living, because that Prince was fallen in Love with *Margaret de la Saal*; and because he alleged that being obliged to high living, and plentiful drinking, by his Rank in the World, he could not contain, or content himself with his first Wife. The Letter of the Landgrave, and the Answer of *Luther*, were most authentically published by one of the Descendents of that Prince, and may be read at length in *Juenin* or *Bossuet*. *Seckendorf*, Privy-Counsellor to the Elector of Saxony, [in his *Commentarius Historicus et Apologeticus de Lutheranism*, against *Maimbourg*, at *Francfort* and *Leipsic*, 1692.] urges in Excuse for *Luther* that he and his Fellow-Divines required of the Landgrave Secrecy for fear of Scandal; but that the Vanity of the Woman and her Mother published the Marriage, and the Allowance of the Archreformers. The same Author mentions, that though *Luther* condemned Bigamy as never lawful, and Divorees, (except in the Cause of Adultery) yet he allowed a certain Pastor, by Name *Michael Cramer*, to have three Wives at once. The first had left him to lead a lewd Life: the second had done the same out of a Scruple. He consulted *Luther*, who answered in the Words of *St. Paul*: *If the Infidel departs, the Brother or Sister is not subject to the Law*. In the Visitation he was accused, but shewing this Letter of *Luther* was acquitted. [See *Seckendorf*, l. 2. p. 31.]

Mr. B—— writes p. 46, that, *the Gothic Nation became at the same Time both Christian and Arian*. It is certain that the Catholic Faith was planted among the *Goths* long before the *Arian*. They began to receive the Gospel about the Year 260. *Sozomen* (b. 2. ch. 6.) relates that in their Incursions into *Asia* they carried off many Priests and other Christians Captives, by whose Miracles and Preaching many of them embraced the Faith. *Philostorgius*, the *Arian* Historian, gives the same Account, (b. 2. ch. 5.) and says, these Captives came out of *Galatia* and *Cappadocia*, and that *Ulphilas* was a descendant of some who then came from *Cappadocia*. Hence *St. Basil* (ep. 338. p. 330.) testifies that the Seeds of the Gospel among the *Goths* came from *Cappadocia* by the means of blessed *Eutychius*, a Man of eminent Virtue, who, by the power of the Holy Ghost, and his Gifts, softened the Hearts of the Barbarians. *St. Cyril of Jerusalem* (cat. 16. n. 22) places the *Goths* and *Sarmatians* among the Christians who had Bishops, Priests, Deacons, Monks, Virgins and Martyrs. In the Council of *Nice*, among the Subscriptions is that of *Theophilus* Bishop of *Gothia*. The *Goths* therefore were first Catholics, and received the Faith from Catholics. *Ulphilas* succeeded *Theophilus* in his Bishoprick, and followed the Catholic Faith as his predecessors had all done, till he apostatised to the *Arians*. *Athanasius*, King of the *Thervingian* *Goths* who lived next to the Subjects of the Empire, and was its mortal Enemy, persecuted the Christians in 370. *Fritigernes*, King of the *Western* *Goths*, being at War with *Athanasius*, and unequal to him in strength, to court the favour of
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the *Arian* Emperor *Valens*, embraced the Christian Religion with the *Arian* Heresy, in which *Ulpilas* became his Tool, as *Socrates* (*b. 2. ch. 42.*) and *Zozomen* (*b. 6. ch. 37.*) expressly say; abandoning the Faith of his Fathers, as *Theodore* writes (*b. 4. ch. 33.*) This *Ulpilas* had translated the Bible into the *Gothic* Tongue, invented the *Gothic* Alphabet and taught that People to write. In the Year 374 *St. Basil* (*ep. 164 p. 254.*) commends the Zeal of the *Goths* for the Catholic Faith. But in 376 *Ulpilas* being sent to *Cnple* to procure an Exchange of certain Lands in *Thrace* from the Emperor *Valens*, was gained over to *Arianism* by the crafty *Eudoxius* and others of that Sect, as *Sozomen* (*b. 6. ch. 37.*) and *Theodore* (*b. 4. ch. 33.*) testify. But the persecuted Church under *Athanasius* continued still untainted. Hence the Acts of the Martyrdom of *St. Sabas* were drawn up by *St. Ascolus* Bishop of *Thessalonica*, a Prelate closely linked with *St. Athanasius*, and they were addressed to *St. Basil* and the other Catholics of *Cappadocia*. *St. Basil* testifies (*ep. 70. p. 164. 165.*) that one of the Confessors beyond the *Danube* coming into *Cappadocia* wonderfully confounded the *Arians*. *St. Augustine* writes (*de Civit. dei. b. 18 ch. 52.*) that the King of the *Goths* persecuted the Christians when there were none but Catholics in *Gothia*. *F. Stilting*, the *Bollandist*, (in a Dissertation *De Rufforum Conversione et Fide, Act. Sanct. T. 41. Sept. 2.*) evidently demonstrates that the *Muscovites*, though long since engaged in the *Greek* Schism, were at first Catholics during all the eleventh Age, and many of them long after that time, and that at the Time of the Council of the *Florence* they were divided into opposite halves.

Our Biographer p. 466 very much misrepresents the Disputation of *St. Gregory* with *Eutychius* at *Constantinople*; for it is very false that the Emperor *Tiberius* pretended to take Cognizance of that Point of Faith or evoke the Affair to his Tribunal. *St. Gregory* had the happiness to put a stop to an Error in its rise by his Prudence, Piety and Learning; and he found in *St. Eutychius* a docile humble Heart which was a Stranger to Obstinacy and Pride, the source of all Heresies. *Origen* put a stop in the same Manner to a rising Heresy in *Arabia*, and other such Instances might be added. To infer that the Authority of an Emperor would have sufficed to prevent Heresies better than that of general Councils, is very absurd and unjust, and no less contrary to the Scriptures and to the constant Practice and Tradition of the Church than to Reason and Experience. This very Author had just before mentioned an unhappy instance in *Justinian* who though he was better qualified for a Divine than most Emperors, yet by intermeddling in Ecclesiastical Affairs more than belonged to him, and by presuming to publish a Definition in a matter of Faith, became the unhappy Author or Abetter of the Heresy of the *Incörrupticols*, and sullied the Glory of all his illustrious Actions. Neither yet was he able to establish his Error. *Constantius*, to pass over others, is still a more remarkable

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Proof of the same Thing, whose whole History shews how much he embroiled the Church, instead of exalting it by his Authority. It is a little surprizing to read in Mr. B---'s Annotation p. 470 that the Custom, of blessing those who Sneeze, is said to have had its Original, in the Pestilence in Rome in the Time of St. Gregory. He quotes no Authority but popular Tradition, which indeed might satisfy Maimbourg who wrote onely to amuse and please his Reader, but one versed in the Classics, and an adept in the *Belles lettres* ought to have known that the *Rabbins* among the *Jews* ascribe that Custom to the Times of *Jacob*, or more early, though their Authority is of small weight in such a Point: but both the *Greek* and *Roman* Authors frequently mention that Custom; The former using these Words, *Zeûs σε σάωει*: the latter *Jupiter Sospitet*. The Jest of *Aristophanes* about the Man with so long a Nose that his Ears could not hear what passed in his Nostrils, and who on that Account could not perform this Ceremony, shews the Antiquity of the Custom. We have so many learned Dissertations in the *Memoirs of Literature and Belles Lettres* on this Subject, which leave it a mote point whether this blessing at Sneezing was originally intended for a Prayer, or a Ceremony of Civility, that any Gentleman of reading must have met with frequent mention of a much higher Antiquity of this Custom than that alleged by Mr. B----- This is onely taken Notice of to shew that he himself can lay a Stress on the most groundless popular Tradition.

LETTER IX.

On St. Gregory the Great; the Schism of The Three Chapters: concerning images, and the antient Britons.

THE Discant on the celebrated Declaration of Pope Gregory, p. 470. that he received the four first General Councils as the Four Gospels, is all founded in Misrepresentation. St. Gregory onely received those Councils as Declarations of the Faith taught in the Gospels, and delivered by the Apostles to the Church. This was not to make them any new Foundation. The Faith taught by the Apostles is the onely Foundation of our belief: Since their Time it neither has received nor can receive any increase or alteration. The Church is onely the Guardian of the Deposit. Its Voice in general Councils onely defines what it received from them, and what it always believed. Such Councils might be called by St. Gregory unshaken Foundations of our Faith, because they are Unerring Decisions of that Faith derived from the

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Apostles, which must not be touched ; but he does not mean them to be Foundations in the same Sense with the Gospels, much less to be equal with them, or to raise them above the four Gospels, as our Author calumniates. The Scriptures are dictated by the Holy Ghost, and are written by his Revelation and special Inspiration : No general Council has such a Privilege, though in Decisions concerning Articles of Faith, by the Direction of a particular Providence and Divine Assistance, of which we have the unerring Promises of *Christ*, it is likewise unerring, and is not to be rejected by any of the faithful any more than the Scriptures, of which it contains a true unerring Interpretation, by Tradition, preserved securely by the promise of the Holy Ghost.

Mr. B ——— boasts p. 486 to find that St. *Columbanus* defended the *Three Chapters*, after they were condemned by the fifth Council at *Cnple*, and by the Pope : and because he wrote in Defence of them to *Boniface IV* in 614, the Year before his Death, he infers against *Baronius* that the *Irish* were not disabused of their Mistake in that Point by the Letters which Pope *Gregory* wrote to them on that Subject in 592. But St. *Columbanus* had left *Ireland*, and having passed through *Britain* and *France*, was settled in *Burgundy* in 520. He went into *Italy* in 612, where he founded the Monastery of *Bobbio* in *Lombardy* by the Assistance of King *Agilulph* and his Queen *Theodelinda*, and from thence he wrote the Letter mentioned, at the Solicitation of those two Princes who favoured the *Three Chapters*, out of ignorance, imagining the Council of *Chalcedon* had been condemned at *Constantinople*: And Pope *Gregory* bore with them on that Account, as he did with many others in that Affair. Dr. *Carve* confesses (*hist. litt. T. 1. p. 543.*) that it is evident from this very Epistle of *Columbanus*, that he was not rightly informed in the Affair of the *Three Chapters*. Commerce with distant Countries was then very difficult, and we see the greatest Part of the West Strangers to the Affairs in the East. The Clergy in *Lombardy* had very false Informations of the Decisions of the Orientals with relation to the Council of *Chalcedon*, and the *Three Chapters*. *Columbanus* settling among them imbibed their mistaken Notions as to certain remote Facts, and was ordered to write this Letter by King *Agilulph* and Queen *Theodelinda*, who were his great Benefactors and the Founders and Patrons of his Monastery of *Bobbio*. The Bishops of *Istria*, and some in *Africa* defended the *Three Chapters* with such warmth as to break off Communion with the Pope and the Catholic Church, and to set up a declared Schism. Several among the *Lombards* &c. harboured mistaken Prejudices in favour of the *Three Chapters*, grounded on Misinformations ; but did not break Communion. St. *Gregory* tolerated their Conduct, till they could be better informed, as their Faith was Orthodox, and King *Agilulph* and Queen *Theodelinda* were Persons of singular Zeal and Piety, had converted their Subjects from the *Arian* Heresy, founded many Monasteries and Churches, &c.

Our Historian p. 498, 499, crowds together almost as many Blunders and Falsifications as Words to shew, as he pretends, that we have no Acts of Canons even of the first Councils, on which we can depend. Some Transactions in certain Councils have been regarded as Uncertain in History; though the Instances produced by Mr. B— are none of them such: The Catholics both of the East and West always regarded the same first Council of *Ephesus* as true and General; none but the *Eutychians* received that of *Dioscorus*. In the *Nicene Creed*, he says the *Latins will have the Words*, and the Son, *to have been Struck out by the Greeks*. One who has ever read either Divinity or History cannot but know that the *Latin Church* never charged the *Greeks* with such an interpolation of that Creed, though it condemns their modern Error in denying the Procession of the Holy Ghost from the Son with the Father. Mr. B---- p. 300 cannot commend the Purity of the Doctrine of St. *Gregory* better than by proving him to have always practised and taught the most strict Obedience and the most dutiful Allegiance of the Clergy to the Emperor: But St. *Gregory* does not give the Emperor any Spiritual Jurisdiction, much less Supremacy over the Church. What the Biographer writes against the deposin. Power in Popes, certainly cannot be made a reproach against the Catholics of *England, France, Spain, &c.* It is a Doctrine neither taught nor tolerated in any Catholic Kingdom that I know of, and which many Catholics write as warmly against as Mr. B---- could wish. The malicious Reflections which Mr. B---- casts p. 514 etc on the Virtue of St. *Augustine*, the Apostle of *England*, sufficiently destroy themselves. He is very angry that St. *Gregory* used so much Condescension to our Ancestors on their first Conversion, as to order their Temples to be converted into Christian Churches, and Festivals of the Mysteries of our Redemption to be instituted in such a Manner that they might wean the Converts from their idolatrous Feasts. I wonder he should forget that St. *Paul* made himself all Things to all Men, to gain them to *Christ*, and that the Apostles used Condescensions to the *Jews* with regard to the legal Ceremonies. We may call the Heathen Temples when purified and consecrated to the true God, the Spoils of *Egypt* dedicated to the Service of God, more properly than the Learning of the Pagan Philosophers. This onely betrays an Inclination to grasp at any Thing that may seem to reflect on Religion.

The Biographer could not forbear his boastings p. 526 on the Letter of Pope *Gregory* to *Serenus*, Bishop of *Marseilles*, reprimanding him for breaking sacred Images which some Converts superstitiously adored, though commending his Zeal in preventing such Abuses. b. 11. ep 13. Mr. B---- with Dr. *Stillingsfleet* &c. pretends that St. *Gregory* condemns all sacred Honour to Holy Images, even that which is onely relative; whereas he evidently speaks of idolatrous Worship, and in his Epistle to *Secundinus*, (b. 9. ep. 52) who had asked of him a Picture of our Saviour, he writes: *I know that you do not ask the Image of our Saviour to adore it as a*

God, but that by the Remembrance of him whose Picture you desire, you may be moved to his Love. We prostrate ourselves before it not as before a Divinity : but we adore him whom we remember by the Image born or Suffering, and also sitting on his Throne. --Therefore we have sent you two Cloths containing the Image of God our Saviour, and of the Holy Mother of God Mary, and of the blessed Apostles Peter and Paul.---and one Cross. Also a Key for a Benediction, taken from the most holy Body of Peter the Prince of the Apostles, that you may remain defended from your Enemy by it. This last Passage concerning the Pictures of Christ and the blessed Virgin, is quoted by Paul the Deacon, by the Council of Rome (T. 6. Cone. p. 1462 and T. 7. p. 961,) and by Adrian I in his Letter to Charlemagne in Defence of the Second Council of Nice. Mr. B---- always uses the Words *Worship* and *Adoration* of holy Images or Reliques, to slander the Catholics as if they taught or practised an Absolute or Divine Worship of them, though he knows that it is no more so than the bowing to the Communion-Table or at the Name of Jesus or at the *Glory be to the Father*, as I have seen the whole Congregation do together in Protestant-Churches, and very low, without any fear of Idolatry : Nay no more than Mr. B---- is an Idolater ; because as I presume, he did not scruple to use the Word *Worship*, to express the respect which he paid to his Lady in the Ceremony of his Marriage. Before he can prove that the Veneration which the Catholic Church pays to Holy Things whether the Gospels, Reliques, Holy Pictures, Churches, &c. can be deemed idolatrous, he ought to shew that he who takes off his Hat to the King's Chair, is guilty of High Treason against his Majesty, and that he who has any respect for the Picture of his Father, or is angry at those who trample upon it, commits an heinous Contempt of him whom he only does this to respect and honour. Mr. B---- seems sensible of the Inconsistency of such a Way of Reasoning. Wherefore to make out his Charge of Idolatry, he adds p. 526 that, *among the Vulgar, scarce one in a Thousand carries his Worship beyond the Image itself.* There is no Catholic who in the first Rudiments of his Catechism does not learn the contrary, and he might as well affirm that Protestants pay Divine Honours to the Image of the Lion and Unicorn, because he sees it in their Churches. Mr. Weever, a zealous Protestant, in his Discourse on funeral Monuments p. 117 testifies that these Latin Verses were written under the Picture of Christ usually in all Abbey-Churches in England before the Dissolution : *Effigiem Christi dum transis, semper honora. Non tamen Effigiem, sed quem designat, adora. Nam Deus est quod imago docet, sed non Deus ipsa. Hunc videas et mente colas quod cernis in illa.* That is in English : Honour the image of Christ whilst thou passest by, adoring not the image, but him whom it represents, Which is what every Catholic is carefully taught.

The Author says a great deal p. 527, to make his reader believe that the ancient Britons professed a different Religion from that which St. Augustine taught the English, and that they looked upon the latter to bear a great

great Resemblance to Paganism in its Rites, Ceremonies and Worship, and as no better than Paganism. The antient Britons and Scots celebrated Easter, not with the Orientals or *Quartodecimans* (*apud Eus. l. 5. c. 22.*) always on the 14th Day of the first Spring-Moon, as the *Jews* did, but on the Sunday after it, or which fell upon the said 14th Day, as *Bede* expressly affirms (*l. 3. c. 4 and 17*) which last Circumstance was against the Definition of the Council of *Nice*; but the first Circumstance contradicted the Practice of the Orientals; which reflection overthrows the pretended Proof of our Author that they received their Faith, not from *Rome*, but from the East. That Point is indeed of little Consequence: onely the Truth of History is not to be adulterated. And it is certain that the *Britons* received the Faith from *Rome*. *Bede* (*l. 1. c. 4.*) and all our Historians say that King *Lucius* received Preachers and Instructions in the Faith from the Pope *Eleutherius* towards the Decline of the second Century. They then received the *Roman* Customs. The Council of *Arles* in 314 confirmed the *Roman* Discipline in the Celebration of Easter; in which Synod were three *British* Bishops, of *London*, *Colchester* and *York*, who could not but bring its Decrees home with them. The same was commanded by the Council of *Nice* in 325. And *Constantine* that same Year reckoned the *Britons* among those that agreed with *Rome* in the keeping of Easter. They therefore fell into their mistaken Practice after that Time; by what means we know not. *Gildas* testifies that the Faith remained without the least Division in this Island till that caused by the *Arian* Heresy. Mr. B---- says, the Popes are no where read to have pretended any Jurisdiction in *Britain* before the coming of *St. Augustine*: therefore he concludes that they claimed none. But if they are proved to have both claimed and exercised a Jurisdiction over the whole Church, certainly *Britain* was comprised, especially as it had received its Faith from *Rome*, and was in the Patriarchat of the West. We find the Popes exercising their Supremacy in *Gaul*, *Spain*, &c. Why must their Neighbours be excepted? Moreover, History furnishes, even in those Ages of which our Country has preserved so few Records, express Monuments of that Jurisdiction exercised by the Popes in *Britain*. Not to insist on the Missions of *St. Palladius* to the *Scots*, and of *St. Patrick* to the *Irish*, both sent by Pope *Caelestine* I, as *St. Prosper* and *Bede* testify: That same Pope deputed *St. Germanus*, Bishop of *Auxerre*, to go over into *Britain* to oppose the *Pelagian* Heresy, which had been spread there by one *Agricola*; for which purpose he invested him with the Quality of his legate, *vice sua mittit*, as *St. Prosper* informs us (*in Chronico.*) The Prelates of *Gaul*, gave him *St. Lupus* for Colleague. *Bede* indeed onely mentions that they were sent by the *Gaulish* Bishops: but *St. Prosper* who was at that very Time one of the most learned and eminent Persons in *Gaul*, expressly says that *St. Germanus* was not onely sent by Pope *Caelestine*, but as his Delegate. It is plain that the old *Britons* held the same Faith with the Bishops of *Rome*; for in the frequent Intercourse of Persons we

find no Difference in Religion complained of. Thus St. *Ninian* studied Divinity at *Rome* before he returned into *Britain*, where he died in 432. And when the *Saxons* were converted, St. *Augustine* required of the *British* Bishops onely three Things; 1st, That they should keep Easter at the due Time: 2dly, That they should Administer Baptism according to the Manner used in the Church of *Rome*: 3dly, That they should assist him in Preaching the Faith to the *Saxons*. If he had found them denying the Doctrine of praying for the Dead, invoking Saints &c. (which he practised according to *Bede*,) or the Supremacy of the Pope, it is evident that those Points should have been mentioned by him, and much more than those of Discipline, which he spoke of. Nay *Bede* expressly testifies, that the *Britons* confessed it to be the Way of Righteousness which St. *Augustine* taught, (*b. 2. c. 2.*) Nor could they deny the Miracle of the blind Man restored to Sight by him in their Presence. But Mr. *B.* p. 528 stiffly maintains that the Bishops of *Rome* never exercised or claimed any Power or Jurisdiction whatever over the *British* Church before the Arrival of *Austin*: Which he pretends evident from the refusal of the *Britons* to receive for their Archbishop or Primate one placed over them by the Pope, as is related by *Bede* (*b. 2. ch. 2.*) But the Gentleman must be himself persuaded that there are very few if any Archbishops or Primates in *France*, *Spain*, *Germany*, *Poland* or any other Catholic Country, out of the Pope's own Dominions, who would receive in silence a new Primate placed over them against the Discipline of their Church, and against the Prerogatives of their own Sees, as the *Britons* took the Case then to be. The Pope is the Maintainer of the Canons, and of the Privileges of each Church. For erecting a new Metropolitan to the Prejudice of the Dignity of other Sees, the Reasons ought to be cogent and notorious. Therefore the *British* Bishops then did no more than what Bishops who are ready to die for the Supremacy of the Pope, would do at this Day. Pope *Gregory* certainly thought he had good Reasons to do what he did: And the Reformation and Instruction of that People seemed to require it. He certainly knew that he had Authority, upon sufficient Reasons, to alter the Metropolitan Jurisdiction of particular Churches, or he would not have pretended to give St. *Augustine* the Jurisdiction of a Metropolitan over the *Welsh* who had their own Archbishops before. Their inveterate Hatred against the *English* their old Enemies, rendered them more unwilling to be Subject to their new Archbishop. The Biographer exceeds all bounds when he advances, that *Britain* did not belong to the *Roman* Patriarchate. King *James I* said, in his *Præmonition* to his Apology for the Oath of Allegiance, addressed to the Emperor and to all Christian Monarchs; *I being a Western King would go with the Patriarch of the West.* Mr. *B.* adds: *It was with good Reason that the British Bishops declared (if we allow the British Manuscript quoted by Spelman to be genuine) that they were under the Jurisdiction of the Bishop of Caerleon on the Ush, who was under God their Spiritual*

ritual Overseer. For this was truly their Case, and the like Answer would the Bishops of Gaul, Spain, or Africa have returned in the like Case. We have seen the Bishops of those Countries often applying to the See of Rome, and receiving its Sentence, as St. Augustine did against the Pelagians; and we have seen British Bishops receiving St. Germanus vested with the Legatine Authority of the Bishops of Rome. As to the *Welsh Manuscript*, it is a Piece evidently forged, and of a very late Date. The Title was added by Sir Henry Spelman. There was then no Archbishop of Caerleon upon *Ush*: The Metropolitan See had been translated from that City to Llandaff by St. Dubritius; and soon after, in the Time of King Arthur, to Meneaw by St. David, almost fourscore Years before the coming of St. Augustine. Moreover, Mr. Turberville, a learned *Welsh* Gentleman, has demonstrated that the Forger discovers his own Imposture in every line, by the Mixture of *English* Words, Anglicisms in the Expression, and spelling throughout as an *English* smatterer in the *Cambrian* Language; using V Consonant for the *Cambrian* F; U Vowel for w: using the Letter K unknown in the *Cambrian* Alphabet, and in some Places an evident *Anglicism*. He adds many other most undeniable instances of Forgery, and Proofs from the Style, &c. that it was framed some time after the Reformation. See his *Manual of Controversies* p. 406.

Our Author displays his Eloquence and Sophistry, p. 505, 506, 507, on the Zeal which Pope Gregory shewed in condemning the Title of *œcumenical* or universal Bishop; which he accuses as proud, profane, antichristian, impious, and blasphemous; which John the Faster, Patriarch of Constantinople, had assumed, as S. Gregory says, in Pride, to the Debasement of the whole Episcopal Order; adding, that to agree to that impious Title was parting with our Faith; for Christ alone is Head of the Universal Church; the Apostle Peter the first Member of it. P. 549. Mr. B—— pretends that Pope Gregory could not take that Title as meaning all other Bishops to be only Vicars to the universal Bishop, because this, says he, would have been Madness; and he condemns it because it subjected all other Bishops to him, and of a Member made him Head of the Church, with a Power over its Members which was peculiar to Christ alone, and never assumed by any of the Apostles; no, not by Peter himself. In Answer to this: The Word *œcumenical* signifies strictly universal or of the whole World. Maimbourg, a Writer more solicitous to render his Style and History pleasing than to write with Exactitude, advances in his History of S. Gregory, b. 2, that no Council took the Title of *œcumenical* before that of Chalcedon. But this is a Blunder. such as he often makes: for the Council of Ephesus calls itself so in many Places, and that Word properly agrees to a general Council, because it is made up of the Bishops of the whole World. The word might have another Idea fixt to it, and so have an innocent Meaning in the Sense in which John assumed it. For the City of Constantinople might

be styled *Œcumenical*, or Capital of the World: and in the same Sense its Bishop might be called *Œcumenical*, or Bishop of the Imperial City, or of the Capital of the World. It might, thirdly, signify a general Patriarch, or over many Provinces; as the *Roman* Empire was styled the World or *Œcumenical*, because it was a large Part; and as one who commands many is called a General. But such a Title, even in an innocent Sense, was a Novelty in the Church, and a Mark of Pride and Arrogance. And Pope *Gregory* took it in the rigorous Sense of the Word, as if it should mean a Bishop who represents the whole Church, as a general Council does, so that he should cease to be a Member of the Church, and should be the Head over it in that Sense which agrees onely to *Christ*; for he adds, that even *S. Peter* was a Member of it. Such an Idea of this Title would make all other Bishops only Vicars to him, though with the Title of Bishops. In this Sense the Title would be impious and blasphemous, as *S. Gregory* argues. In a general Council the same Word means that it represents the whole Church: on this Account *S. Gregory* understood it in such a Sense. He says that on that Account no Pope had assumed it, though it was given by the Council of *Chalcedon* to Pope *Leo*, [*b. 5. ep. 10.*] as indeed we see in the Discourses of some Particulars in that Synod, [*Act 3. & 6.*] Afterwards in the fifth and sixth Councils the Title *œcumenical* was given both to the Pope and to the Bishop of *Constantinople*. The latter takes it to this Day. Whether any Pope ever did accept an Address under that Title is a Matter of no Moment: at least it was never adopted by the Popes. It is evident that neither *John* nor any other Bishop of *Constantinople* pretended by it to share the Supremacy with the Pope. *S. Gregory* tho' he rejected that Title, asserted continually the Supremacy of his See. His Epistles, and all the Transactions of his Pontificate, shew that he exercised it over all *Europe*, in *Africa*, *Ægypt*, and *Asia*, in the very Bishoprick of *Constantinople*: for he absolved two Priests whom *John* had excommunicated, who had appealed to the Pope, and the Patriarch had sent the Depositions received against them to *Rome*. [*b. 6. ep. 15, 16, 17.*] And both the Emperor and the Patriarch acknowledged the superior Jurisdiction of the Apostolic See. [*b. 9. ep. 12. p. 941.*] *S. Gregory* professes often that the Care of the whole Church was committed to him. [*l. 3. ep. 39.*] 'Apostolica sedes, Deo auctore, cunctis prælata constat ecclesijs — [*l. 5. ep. 13.*] Curæ nobis fuit, quæ universis ecclesijs a nobis impenditur — [*l. 7. ep. 19.*] Cunctarum ecclesiarum injuncta nos sollicitudinis cura constringit — [*l. 5. ep. 20.*] Omnium apostolorum principi Petro totius ecclesiæ cura commissa est — Pasce oves meas — Cura ei totius ecclesiæ et principatus committitur, et tamen universalis apostolus non vocatur.' He says that all Bishops are subject to the See of *Rome* in Case of any Fault: otherwise all are equal by Humility. 'Si quæ culpa in episcopis invenitur nescio quis ei episcopus
subjectus

‘ subjectus non fit. Cum vero culpa non exigit, omnes secundum rationem humilitatis æquales sunt.’ [l. 9. ep. 59.]

In *Boniface III*, p. 548, Mr. B—— pretends that the Emperor *Phocas* first gave that Pope the Supremacy, by declaring the Title of Œcumenical Bishop to belong to him, and forbidding the Patriarch of *Constantinople* ever to assume it. But he adds, that *Phocas* being killed three Years after, the Bishop of *Constantinople* reassumed that Title, and would no more acknowledge the Pope for universal Bishop, than the Pope acknowledged him. This last Circumstance is the most notorious Falsity; for all Monuments testify that the Bishops of *Constantinople*, with all the East, continued to own the Supremacy of the See of *Rome* till the great Schism. The rest is no less evident Misrepresentation. The Bishops of *Constantinople* resumed indeed that Title, but in a Catholic Sense, meaning only that they were Bishops of the City, which was the Capital of the World, or general Patriarchs over many Metropolitans. Though *Phocas* gave that Title to Pope *Boniface III*, the Popes, in succeeding Times, never used it, though they might have done it much more justly than the Bishops of *Constantinople*. The Decree of *Phocas* is not extant; but it evidently gave no Authority to the Pope, and barely regarded the said Title. So weak and tottering was the Reign of that Tyrant, that no Law made by him could have settled such a Novelty, as this is pretended. Moreover, we have seen that the Popes before that Time had always claimed and exercised such a Supremacy. See even Mr. B—— himself on *Innocent I*, *Zozimus*, *Leo I*, &c; and the Remarks above. Though indeed this Author not only omits, but often notoriously falsifies the Passages which prove the Supremacy. Thus when Pope *Sylvester* was banished to *Patara* by the Emperor *Justinian*, the Bishop of that City expostulated with the Emperor in his Defence. Our Author p. 366 thus mentions his Remonstrance. *He acquainted Justinian with the base Treatment which the first Bishop of the Catholic Church had met with. Liberatus* who relates this Fact, and is of most unquestionable Authority and Exactitude, and lived in that very Age, writes *ch. 22*, in the Place quoted by Mr. B——, that the Bishop, denouncing the Threats of the Divine Judgements for the Expulsion of the Bishop of so great a See, said, *That there are many Kings in the World, and not one alone, but that there is only one Pope over the Church of the whole World.* ‘ Multos esse dicens in hoc Mundo Reges, et non esse unum sicut ille unus est Papa super Ecclesiam totius Mundi.’ These were the Words of an oriental Bishop.

My Business being only to throw together some Remarks on the History of the Popes, I do not add the Proofs of the Papal Supremacy. I have only mentioned such Reflections as occurred in a hasty turning over this Work. I presume that in his next Volume he will pretend that the Popes, during the Civil Wars of *Italy*, usurped the Sovereignty of *Rome*, &c: for the Outlines of such a Scheme seem already drawn.

I believe few Princes can shew more authentic Titles to their Dominions than the See of *Rome*, whether we consider Prescription, or the free Gifts of the Countess *Maud*, or of the Emperor *Charlemagne*, etc. on which we may consult *Natalis Alexander*, an Author not very favourable to the Holy See, and a severe Critic. However, I am not in Concern as to that Point, any farther than the Interest of any historical Truth against Slander ought to weigh with every impartial Person. I am not interested in the Maintenance of the Dominions of the See of *Rome*; its Spiritual Prerogatives are the Subject of our Disquisition. These cannot be prejudiced even by the Unworthiness of Men, unless the Succession of an *Alcimus* could destroy the *Aaronic* Priesthood. Wicked Men have sometimes been intruded by unjust Actions and Tyrants, especially the Counts of neighbouring Territories: but the Providence of God has interposed on such Occasions in protecting his Church. And we may confidently affirm, that though some few Intruders have sometimes caused Vacations, and Scandals, there is no Episcopal See in the World which can shew so illustrious a Catalogue of Pastors, in an uninterrupted Succession from the Apostles, as the Apostolic Chair of *Rome*, whether we consider their Learning, eminent Sanctity, great Actions, or other Qualifications. Mr. B—— himself could not refuse this Testimony to the Popes of his Time.

On the Occasion of a spurious Piece under the Name of *Pelagius II*, he writes *T. 2. p. 461*. *It is to me a Matter of great Surprise, that the Men of Sense and Learning among the Roman Catholics, who have often been the first to detect the Forgery of such Pieces, should continue to maintain an Authority chiefly owing to these glaring Forgeries.* He confesses and proves with the learned Men of all Communions, that the false Decretals were not forged by any Contrivance of the See of *Rome*; but by some obscure German in the ninth Century. [*T. 1. p. 14.*] Indeed, the most bare-faced Impudence cannot charge the Catholic Church with patronizing Forgeries. Its Bishops and Councils have always been most severe in detecting and punishing them. See the Decrees of the fourth Council of *Lateran*, and of that of *Trent* against counterfeit Miracles and Reliques, &c. But Mr. B—— pretends that the Popes made Use of those Forgeries to establish their Supremacy. Here he forgets that he himself had censured *Innocent I.* and many others long before for claiming the Supremacy, and that the Forgeries were several Ages posterior even to *Phocas*. He overlooks the clearest Monuments of this Supremacy in the antient Fathers and earliest Ages. The Forgeries mentioned are much too late to serve his Slander; and it is very inconsistent to call them the Stays of an Authority which was notoriously of a much older Date. The learned Catholics have spared neither Pains nor Diligence to discover and explode whatever Writings or Histories appear not to be sufficiently warranted authentic, as their Works shew, and Mr. B—— confesses: who has himself no Hints of this Kind of Literature

ature which he has not taken from them. *Grotius*, that learned Protestant Critic, tells us [*l. de Antichr. T. 3. Op. Theol.*] that the Popes have always condemned Forgeries, and that their Decrees and Canons publicly read in the Body of the Canon-Law suffice alone to demonstrate this: Moreover, that whoever will detect or oppose any Forgery, will meet with Favour from a good Pope and all Catholic Prelates and Divines. If Mr. B—— can furnish any new Lights from good Manuscripts or other Sources, they will be of all others most thankful for them. But this Author has much disappointed the Curious among his Subscribers in that Respect. They find Nothing new in him but Arts, which all Men of Learning and Probity abhor: and nothing can more hurt a Religion than the Recourse to them for its Support. When Slanders are removed, Truth shines the brighter. I confess myself a little weary, and beg a Truce: after which I shall endeavour to give you farther Satisfaction, if you again command,

Your Obedient Humble Servant.

P. S. Your Queries are just come to my Hands. To your first Difficulty, whether *Benedict XIII.* was inclined to declare null and void all Professions of Virgins made under the Age of 25 Years, as is advanced by Mr. B—— p. 65, I can only answer that it seems an evident Mistake; for it is notoriously inconsistent with the known Maxims of that Pope. On one Side, a total Ignorance of Vice is the most happy and secure Barrier of Innocence, and an early Piety has infinite Advantages in the Service of God. But on the other, it behoves all who think themselves called to a religious State, to examine well their Strength and Vocation, to consult God, to take good Advice, to make no Engagements rashly, and to chuse a Monastery in which the Spirit of that Order flourisheth with the most exact Discipline. Without this a religious House would be no longer an Harbour and Sanctuary of Virtue, but a dangerous Shelf of Sands and Rocks, and a Place of Shipwracks by the Occasions of Tepidity and Sloth, and by a Torrent of Example, Customs and Maxims contrary to the most rigorous Obligations. Superiours in such Places cannot be too cautious in trying thoroughly the Novices whom they admit: nor ought Multitudes to be the Object of their Ambition. Perfection is not the Happiness of every one. *S. Toribio* observed in his Council at *Lima* in 1583, *ch. 28*, that it is much more advantageous to the Church and to Souls that few and only the choicest Persons should be ordained to the Priesthood, than a Multitude with many unskilful and unfit. Ambition, Avarice, or Gluttony become far more detestable Crimes, if they happen to be found in Persons who profess an extraordinary Sanctity. A small Stain in a very rich Suit is a great Blemish. Yet it ought not to be a Reproach to a State if some have lived a Scandal to the Habit which they wore, and Strangers to the Spirit of their Rule. *Christ* was pleased to suffer a *Judas* among his Apostles, to shew us that no numerous Community of Men is to be expected

pected on Earth in which some Chaff will not be mixed with the good
 Corn: some Tares will grow amidst the Wheat. The bad live either
 that they may be converted, or that the good may receive in them an
 Exercise of their Virtue. We cannot hope to find in this World a Sanc-
 tuary removed from all Snares. Virtue would no longer have any Trials,
 nor consequently any Victories or Crowns. Some have culled out of
Palladius and *Rufin* two or three Examples of strolling Persons who dis-
 guised a worldly Spirit under the Mask of a Monastic Habit, but omit
 that those Histories are filled with Instances of the greatest Miracles of
 Divine Grace with which that State then adorned the Church. It would
 be easy to shew the like through every succeeding Age: nor is this pre-
 sent destitute of innumerable illustrious Lights of that Order of Men, as
Sir Thomas Moor answered *Tindal* in the fifteenth Century. The *Athana-
 sius's*, the *Basils*, the *Chrysostoms*, the *Theodorets* admired those holy Men and
 their Institute. Innumerable Souls have been formed in perfect Virtue
 by the Exercises of a monastic Life, and have been rendered amiable
 Patterns of Humility, Meekness, Patience, Charity, an eminent Spirit
 of Prayer, and all other Virtues, which they possessed not as barely
 moral good Men do, but in a heroic Degree, by a Purity and Ardor in
 their Affections not conceived by the Lukewarm. Who is not inflamed
 by the Spirit of Piety which reigns in the Works of *S. John Climacus*,
Thomas a Kempis, *S. Teresa*, etc? What heavenly Light and Prudence
 shine in them? What Divine Unction and Ardor do the overflowing
 Hearts of these Saints breathe even in the Dead Letter? We must add
 with *Conringius*, a learned German Protestant, [*Diff. 3 de ant. Acad.*] that
 the *English*, *German*, and other Northern Nations, received the Faith
 by Monks: that Books were copied before the Art of Printing, and
 Learning was propagated by them; and Monasteries were long the
 only Universities besides the Palaces or Seminaries of Bishops. The
 Pastors of the Church are ever ready by wholesome Canons to put all
 possible Bars against any Dangers of Abuses in this State. Certain pri-
 vate Persons might perchance speak of some farther Restrictions effec-
 tually to prevent the Danger of Parents overawing Children, by an im-
 pious Tyranny, into such a State, which must be the free deliberate
 Choice of every one, with Advice and Deference. But the Church has
 long ago declared such Professions reversible. In Marriage Children
 cannot lawfully chuse a Party without the Advice of their Parents.
 Duty, the Law of Nature, the positive Divine Law, (which places
 Obedience to Parents at the Head of the second Table in the Deca-
 logue) the infinite Danger of Inexperience and of the Blindness of Pas-
 sions, and the just and wise Laws of the State, press this Obligation on
 young Persons, who are bound not to entertain the least Overture to
 such an Engagement till they have satisfied this Precept: for Engage-
 ments of this Nature, when they have been once listened to, captivate,
 and are not easily to be broken. Yet on the other Side, a Parent over-
 strains

grains his Prerogative when he chuses disagreeable Matches for his Children, prefers Money or other Conveniences to their Happiness, opposes their Choice when virtuous, prudent, and suitable, or doth not leave them that Liberty which Reason requires in a Point in which every one hath an essential Right to his own personal Option when evidently reasonable, and accompanied with Deference and Obedience. Forced Marriages, contrary to the Inclinations of the Parties, are often the Bane of every Virtue, Duty, and Comfort of the holy matrimonial State, and are compared by *Charron* to the coupling of a living Body with a dead Carcase to drag for Life. Yet it would perhaps be difficult for a Legislator to remedy this Abuse, without opening a Gap to greater Evils, from the Giddiness of rash Youth and their headstrong Passions. But if a Person should have rashly staked himself down for Life in an unhappy Marriage, he cannot fall back, and is bound to make it his Vocation, to satisfy all its Duties, and chearfully to work out his Salvation in it.

You ask how Pope *Sylvester* presided in the Council of *Nice*? *Socrates* [*l. 1. c. 5*] *Sozomen* [*l. 1. c. 16*] and *Theodoret* [*l. 1. c. 7*] say that he was not able to come to it in Person on Account of his great Age; but that he sent his Legates. *Gelasius* of *Cyzicus* [*l. 2. hist. Conc. Nicæn. c. 5. T. 2. Conc.*] writes: *Ofius held the Place of the Bishop of Rome, together with the Roman Priests Vito and Vincentius.* These Three are named first in the Subscriptions in the Editions of that Council [*Conc. T. 2. p. 50*] and in *Socrates* who expressly places them before *Alexander* Patriarch of *Alexandria*, and *Eustathius* Patriarch of *Antioch*, etc. The Bishops of the oriental Churches assembled at *Constantinople*, in order for the fifth general Council in 552, [*Conc. T. 5. p. 337, 338.*] testify that the Popes of *Rome* presided by their Legates in the Council of *Nice*, and the three following general Councils. In the fourth general Council of *Chalcedon* in 451 *Dioscorus*, Patriarch of *Alexandria*, was accused and condemned, among other Crimes, because he had pretended in the *Latrocinale* of *Ephesus* to celebrate a general Council without the Authority of the Apostolic See. *Synodum ausus est facere sine autoritate sedis apostolicæ, quod nunquam licuit, nunquam factum est.* [*Conc. T. 4. p. 95.*] If Pope *Sylvester* had not sent Legates with a Commission to preside in his Name, his Approbation and Confirmation of the Council afterwards might have supplied that Circumstance. I have no where summed up the Proofs of the Supremacy of the See of *Rome*, because it was my Task onely to consider the History before me. Mr. B——, like other *Protestants* in their controversial Books and Sermons, instead of attacking the Articles of our Faith, usually disputes against Phantoms of his own Creation, or private Opinions which he may explode, yet be a good Catholic; nay, often against Absurdities and Errors which all Catholics condemn. His chief Art consists in sophistically blending and interweaving these superfluous or heterodox Opinions with the pure Articles of our Creed,

to impose upon the Vulgar. This is to slander a Faith which he is afraid to encounter. Such a Champion resembles a General, who turning his Army from an Enemy whom he durst not meet, should command his Soldiers *Quixote*-like to make an easy Havock on a Field of Briars, or with *Caligula*, to fill their Helmets with Cockle-Shells, calling these the Spoils of the Ocean, and Trophies of Valour. Such a Controvertist ought to stand a Tryal, not onely for Cowardice and deserting his Colours, but for Malice prepense, of which onely Ignorance can acquit him: nor can even this Plea be allowed him, if we admit the Maxim of Canon Law: *Ignorance never excuses a Man, in Things which he is bound to know*. It is an unparalled Baseness and Crime to endeavour to destroy Truth by the blackest Calumnies, because it is impregnable. It is a well-known *Matchievvillian* Maxim: Throw Dirt enough, and something will stick. *Fortiter detrahe, aliquid semper adhaerebit*. But certainly nothing can more decry Religion, or its Ministers, than if they be found to employ this hellish Art in the Chair of Truth.

The Misrepresentations of the Actions and Writings of the Fathers is a Slander of a pernicious Consequence. Panegyriste are allowed to make Use of the Art of Painters, who to conceal a Want of an Eye or other Blemish draw the Face in Profile, that the Deformity may not appear, or they disguise it under the Drapery or by Shades. But the Fidelity of an Historian obliges him not to conceal the manifest Faults of public Persons, which it may concern Posterity for various Purposes to be acquainted with: yet where Faults were not notorious, and the Publication of them is not necessary to detect a pernicious Imposture, it would be an Injustice and Detraction to divulge them: for even the Dead live in their Reputation, and their Memory and Ashes are sacred. Slander and Detraction against the illustrious Deceased contract a peculiar Enormity, especially when they tend to disgrace the great Models and Pillars of Religion and Virtue. Some Persons are so full of Gall that they can discover nothing but Hypocrisy, Malice, Ambition, Pride, Avarice or Vice in the Actions and Virtues of others: like certain *Misanthropes*, who through their own Perversity, and the false Glass of their gloomy Ideas, can see no Excellencies in Human Nature, which they degrade below that of Horses and Asses; can discern no Happiness in any Enjoyments of which Man is capable; and can find nothing on the Earth which we inhabit, but what seems to them the Dregs and Scum of the Universe, drained from the higher Orbs on this little outcast dirty Planet. Such Writers will find in their own Hearts the Source of this Depravity in their Judgment. We say the same much more of those *Aristippus*'s who make it a Point of Merit to slander and defame the most illustrious Hairs of the Spirit and Virtues of the Apostles. The holy Fathers were Men and Peccable. Though most perfectly skilled in the pure Maxims of the Gospel, they enjoyed no Privilege of Infallibility. In Points in which they are generally unanimous, their Testimony is the

Voices

Voice of that Divine Tradition, by which the Catholic Church maintains unvaried the sacred Deposit of Faith to the End of the World, which it received from the Apostles. If an Ecclesiastical Writer fell into any Exotic Opinion, no Account is to be made thereof. S. Justin, S. Irenæus, and Sulpitius Severus, were mistaken by a false Interpretation of the Revelations of S. John given by Papias, and adopted the System of a Millenarian Reign of Christ with his Saints on Earth at the End of the World; not in carnal Delights, as Cerinthus advanced, but in spiritual Pleasures and holy Functions. But the Pastors of the Church examined the tradition delivered down from the Apostles, preserved by the Chief Sees, and by the Body of the Faithful, and by its Light exploded the Error. In like manner S. Irenæus [l. 3. c. 3] Vincent of Lerins [Common.] S. Austin etc. testify that the Church by searching the true meaning of the Scriptures by the Channel of Tradition, cut off all Novelties in Faith as soon as any were broached. It is therefore a grievous Slander of our Adversaries, that we place the Fathers on the Bench of Judges with the Holy Scriptures: An Impiety at the very thought of which every Catholic is shocked. We regard the Fathers onely as vouchers and Witnesses to the Tradition of the Church in the Ages wherein they lived; by their Writings we prove the Antiquity of our holy Faith, and its constant Tradition. Who can read their unanimous Doctrine, and Practice in the Article of Prayer for the Dead and not cry out with Mr. Thorndike [Just Weights and Measures, cb. 16. p. 16.] *The Practice of the Church in interceding for the Dead is so general, and so antient, that it cannot be thought to have come in upon Imposture, but that the same Asperision will seem to take hold of the common Christianity.* We reason in the same Manner on other Points. A late Author of the *Defence of Dr. Conyers Middleton*, concerning the miraculous Powers, has employed a very long Preface to prove that Protestants must either explode the Fathers, or, if they will make them their Guides, turn Papists again. He shews that Dr. Deacon and other Protestants, merely by reading their Writings, restored the principal Articles for which the first Protestants made the Breach. He might have added, Dr. Grabe and all others who have sincerely taken that Method. This seems the true Reason why many have set themselves to decry the greatest Lights and primitive Guides of the Church, after the Apostles: Men whose Lives surpassed whatever Heathen Philosophy had even feigned most perfect in Virtue, whose natural and acquired Talents had not their Equals, and whose heroic Sanctity, eminent Spirit of Prayer, and Purity of Heart, freed from the Byas and Blinds of violent Passions, rendered them Vessels of Grace, and qualified them for heavenly Lights. Some have carried their Censures of these great Men so far, as notoriously to betray the Cause of Christianity into the Hands of the Deists: one of them, after having pretended to prove the Cyprians, the Austins, and the whole Bench of the Fathers to have been either Knaves or Fools, and some both who coined known Forgeries of Revelations and Miracles

racles to deceive the People into new Opinions: at length in his Posthumous Works did not spare the Character of St. Peter and St. Paul themselves. The natural Consequences of this System seem to be, that Truth must either be found in the Catholic Church or we must utterly banish Christianity out of Doors with the antiquated *Aristotelian* System of the Formation of the Comets from exhalations, to use the Comparison of Mr. Bayle. Some perhaps thought by this means to cover the Disgraces of the Origin of their own Church: Of which his present *Prussian* Majesty in his elegant Memoirs of the House of *Brandenbourg*, shews the Springs to have been the very basest Passions of the human Mind. He closes his Account with this corollary. If we would reduce the Causes of the Progress of the Reformation into simple Principles, it was in *Germany* the Work of Covetousness, in *England* that of Lust, and in *France* that of Novelty or perhaps of a Song. Mr. *Warburton* quotes this Passage in his *Julian* [Introd. p. 39] to shew that oblique Passions, not the Love of Truth, set the Machine a going, but says those who have profited of this blessing, ought not to be upbraided with the baseness of the instruments who procured it. But certainly, Christianity in its Birth would never have made any Progress in the World or have appeared to be the Work of the Holy Ghost if the instruments and means had borne the visible marks of Satan. Those who seek unjustly to blast the Credit and Integrity of the first Fathers, indiscreetly undermine Christianity itself. We chiefly consider them as Doctors in Religion, and their Pens might in any dress Conserve the true Maxims of that Gospel, of which the Apostles left them the Depositories and Guardians under Christ the invisible Head and Protector of his Church to the End of the World. But many of them possessed the greatest Advantages and Talents from the World, and profane Literature, as it stood in their Days.

It is a very unfair Way of Dealing to give the Character of any Man or Work by summing up onely the failings or Mistakes with which they are charged. At this rate what a Figure would the *Paradise Lost* of *Milton*, make? Or the Immortal *Iliad* of *Homer*, the highest Effort of Human Genius, which yet is loaded with Criticisms, and often very justly. Would not Dr. *Middleton* justly be angry with the Man who should pretend to draw the Character of his Hero *Cicero* by producing onely his Letter to *Lucceius* and other Monuments of his vnparalleled Vanity and Pride, his Apologies of unnatural Lust, and Instances in which he prostituted his Authority and Eloquence notoriously against Justice, and sometimes in Favour of Clients on both Sides in the same Cause. What would these Admirers of the Heathen worthies say to a Man who should describe *Horace* by nothing else but Cowardice in basely throwing away his Buckler and shewing a good Pair of Heels, when he ought to have defended the Liberty of his Country; or by the shameless obicenities of his Life and Writings, the Eternal Disgrace of Human Nature

Nature joined with so great Elegance and Talents? or to him who should paint a Portraiture of the great Patriot and Prince of Orators *Demosthenes* in the attitude in which, in his Flight after his bad Conduct in the Quality of a General in the Field, finding his long Robe held by Briars, and imagining himself in the Hands of Enemies, in his distracted Fear, he cried out in a piteous Voice to the harmless Bush, *Quarter, spare my Life! Cerysil.* And what modern Writer shall we find who has not his dark Side?

The Defects found in the Fathers are such as no way depreciate their true Merit. If a *S. Justin* shews by certain Mistakes in *Hebrew Words*, that he did not understand that Language; or if he relates upon Trust the Stories of the *Hellenist Jews*, concerning the distinct Cells of the 70 Interpreters of their Bible: if *Sulpitius Severus* is sometimes mistaken in Chronology, in an Age when Tables and the like Helps were not at hand: if *S. Chrysostom* commits an Anachronism in his Discourse on *S. Babylon*, whilst like other Orators in Declamations, he is more solicitous about Facts than Dates: which though necessary to ascertain History, and to render it methodical, were not much regarded by the First-rate Writers of those Ages: it is humbly conceived that they cannot suffer on these Accounts, in the Opinion of equitable Judges.

The *Greek* and *Roman* Classics are the greatest Fund, and the just Standard of good Sense, and of a proper Way of thinking, except where Prejudices and Errors gave their Judgement a false Bias: for the polite Arts, and a true Taste arrived at their Zenith in the flourishing Ages of those two Empires. Since the Revival of the same Arts, it has been the highest Ambition of our greatest Geniuses onely to rival the most perfect Models of Antiquity: I might say in many Things onely to follow them at a Distance. *Michael Angelo* is a School-Boy, if compared with many great Artists of Antiquity in Sculpture; and the *Venus of Medices*, the Statues of the *Belvedere*, etc. still remain an Object of Astonishment, not of Rivalship, notwithstanding our Improvements in Anatomy and so many other Sciences which depend on Observations and Experience. If our incomparable *Pope* seems almost to vie with his original *Homer*, we must remember that the Original shews infinitely more of Genius by the Plot and Invention. Far from detracting from the Reputation of the Heathen Classics, whom *Dr. Middleton* and others who are conversant in them, so much admire; I wish I were able to add any Thing which might excite you to a closer Study, and to a greater Emulation of their Excellencies and Beauties. But at the same Time I beg Leave to affirm that many of the Fathers equal the Greatest among them, even in Elegance and Propriety of Thought and Expression. *Sulpitius Severus*, the Christian *Salust*, is preferred by judicious Critics to the *Roman*; and *S. Gregory Nazianzen*, and *S. Basil*, to *Demosthenes*. The Comparison can onely be made by reading their Works: Detached Extracts can be of small Service towards forming such a Judgement: on which Account Mr.

Blackwall has not convinced the World that the *Greek* Language of the New Testament is equal in Elegance and Purity with that of the *Attic* Writers. But several of the *Greek* Fathers challenge that Excellency. Natural Philosophy and many of the useful and polite Arts have received great Improvements since their Time, by the Dint of Experience, and casual Discoveries: Among these Astronomy and the History of Nature have attained the greatest Increase, and may be styled new Sciences since our Voyages round the Globe, our repeated exact Observations, and our new Instruments, especially those which give us new Eyes to discover Worlds before invisible to us in the remote Heavens, and in the minute Objects under our Senses. In these improved Arts we are not to compare the Fathers with our Times, but with their own: and if we are inclined to laugh at the Conceits of *Cosmas Indicopleustes* in his System of the World, we shall find those of *Ptolemy*, *Seneca*, and other Heathens as strange, and as wide from the Truth. If a *Voltaire* confounds the Distance of the fixed Stars with that of the Sun from the Earth, and makes the Progress of Light to be performed from the former in seven Minutes, which requires several Months, he betrays an Ignorance of the very Philosophy which he undertakes to expound. But if *Cosmas* supposed the Earth flat, not round, and the Heavens solid, he spake according to the Philosophy of his Days. The few Observations of *S. Basil* on Anatomy and the History of Animals, though infinitely imperfect if compared with those of Moderns, seem more exact than those of *Aristotle*, who was furnished with immense Sums by *Alexander* to render them complete. After all, will not Posterity pity our Pride, and by our own Rule call us little and ignorant, should they ever fix with clear Demonstration the Periods of the Comets, and discover their Uses, and the universal Spirit which the great *Newton* suspects them to convey; or should they learn the Circulation of the Spirits, or Fluid of the Nerves, as perfectly as that of the Blood; find out the Nature and wonderful Purposes of the particular Atmosphere of each Body, and of Electricity, that great Spring of Nature, and doubtless general Cause of numberless hidden Effects in all Bodies, at least in our Region of the Universe; or if chance should perfect reflecting Telescopes, to far as to shew us minute Bodies on the Surface of the Moon; or if it should teach Men to analyse innumerable Causes unknown to us. Will not all succeeding Ages be astonished at the Extravagance of the great Masters of Sects among us, *Descartes*, *M——*, *B——*, in their wild knotty Systems of building the World, which by their own inconsistent Laws would have crumbled into Atoms in its very Foundation? May we not say with *Mat. Prior*,

From this last Toil again what Knowledge flows?

Just as much perhaps as shows,

That all his Predecessor's Rules

Were empty Cant, all Jargon of the Schools;

That he on t'other's Ruin rears his Throne,

And shows his Friend's Mistake, and thence confirms his own.

Æneas Sylvius was diverted, in the Schools of Metaphysical Subtilties, with meeting a famous Professor at *Vienna*, who had spent 22 Years in expounding the first Chapter of *Isaiab*, and had not yet finished it. [Ep. 165.] Can some now-a-days give a more rational Account of the Employ of their Time and Talents, idly busy in *Liliputian* Nothings, and vainly puffed up in breaking their Teeth to crack Stones? *Erasmus* complains of our Insolence towards the Fathers, in an Epistle to Archbishop *Warham*, in his Edition of the Works of *S. Jerom*. You will see, says he, Pettyfoggers start up who scarce know ten Latin Words and two of Greek, with six Paradoxes, who presume to cry down Authors consecrated by the Admiration of so many Ages, I know not whether with greater Ingratitude, Impiety, or Folly and Ignorance. The Fathers often passed over philosophical and profane Disquisitions, not out of Ignorance, but as foreign to their Purpose, being solicitous to teach what might promote Holiness of Life, and to shun what might occupy their precious Moments without contributing to that End; which we may observe also in the sacred Penmen, as *S. Austin* takes Notice [l. 2. de Gen. ad lit. c. 1.] The learned Mr. *Warburton* writes in his *Julian*, [Introd. p. 11.] To know the true Value of the Fathers, we should place them by their Contemporaries, the Pagan Writers of greatest Fame. It is a Fact which none acquainted with Antiquity will deny, how great a Secret soever modern Divines may make of it, that as polite Scholars (and it is this which we must affect to value) whether in Eloquence, Ethics, Antiquity, or Philosophy, the Christian Writers have indisputably the first Place. Nay, there are some of them who have successfully rivaled the very best Authors of Antiquity. *S. Chrysostome* has more good Sense than *Plato*, and you may find in *Lactantius* almost as many good Words as in *Tully*. It is objected that some of the Fathers were fond of allegorical Reasonings: but the Custom of their Age and Country alleviates this Charge: they spoke to Men whose Ears had contracted a depraved Itch to be sometimes tickled to their Fancy: nor were these Allegories employed unless in clear Points, and for Illustration like Similes, not properly as Proofs. The tyrant Custom authorizes, and enslaves every Nation to, Fashions which would exercise the Wit and humorous Censure of a *Le Blanc* or some other judicious Foreigner. Other Excellencies in our great Writers make ample Amends for trifling Defects. But I fear my Postscript will swell into a Mail, if I indulge my Vein on this Subject.

For the Apology of my Presumption in handling these Points without more Leisure, I refer you to a Censure of *Cato*. When *Aulus Albinus*, a Roman Consul, in the Days of *Cæsar* and *Cicero*, the most flourishing Epoch of the *Latin* Language, had wrote a Book in *Greek*, with an Apology for his Language and Style, because he was an *Italian*: The Farce moved *Cato* to Laughter, that in his Preface he should beg Pardon for a Fault, which it was then in his Power to avoid. *Maluisti culpam deprecari quam culpâ carere*, as *Gellius* gives his Words. However, as *Plutarch* mentions, the Censor added, that the Plea ought to be allowed just,

just, if the Author could make it appear that he had been compelled to write by a Decree of the *Ambrosianus*. Your Requests have with me the Force of a no less sacred Law, and any other Fault here will appear more pardonable than Disobedience.

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It is desired that the Ignorance of the Language in the Printers may plead an Excuse for some Transpositions of Words, and Errata in the Press.

PAGE 4, Line 29, *even able*, read, *ever able*. P. 9. Line 34, *to not drop*, read, *not to drop*. P. 10, Line 8, *by he it*, read, *by it he*. *id.* line ten, *If the least Part of which*, read, *of which if the least Part*. Page 11, Line 2, *Candor*, read, *The Candor*. Line 29, *to not*, read, *not to*. P. 17, Line 25, *for High Treason*, read, *of High Treason*. Page 33, Line 31, *to onely*, read, *onely to*. P. 43, Line 25, *to rashly*, read, *rashly to*. P. 44, Line 41, *whose*, read, *whom his*. Page 48, Line 4, *Project*, read, *Project deter zealous Men*. P. 72, Line 9, *H—y and*, read, *H—y or*. P. 83, Line 23, *Reflections*, read, *Reflections*. P. 85, Line 5, *after*, read, *either after*. P. 96, Line 2, *but*, read, *but his*.

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